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For the Register.

THE PRE-EXISTENCE OF CHRIST.

[Continued.]

There is another declaration of Christ announced on a more solemn occasion, which appears to me, fully proves his pre-existence. In presence of his disciples, in solemn prayer to his Father, he said, "And now O, Father, glorify thou me, with thine own self, with the glory I *had* with Thee before the world was!" for "Thou lovedst me before the foundaiton of the world." Then if he had glory with the Father, he must have been in existence, and with Him—nonentity could not have glory or be with the Father. And if he was, actually, truly, loved before the foundation of the world (and we cannot suppose that the meek and lowly Jesus, on that solemn occasion, spoke scholastically or allegorically) he must have been then in existence. Neither reason nor the Bible teach us, that a person can have glory, or be loved, before he is in existence—or that he can receive glory or be loved by fiction, or by four thousand years anticipation. These solemn declarations of Christ, and many others that may be found in the New Testament, appear to me to be irresistable proof of the pre-existence of Christ. We might also bring further proof from the apostles; but we need not go to the disciples, to the servants, when we have the testimony of the master, who is "the faithful and true witness," whose testimony cannot be invalidated, and can require no support. But let us see what is or can be said against it.

It is said that "coming down from heaven," simply implies a divine commission. But John the Baptist was divinely commissioned as the precursor of Christ. But he never said that he came down from heaven. Moses was divinely commissioned—was in a most wonderful manner, appointed by God, to be the deliverer of the children of Israel from Egyptian bondage; yet he never said and it was never thought, that he "came down from heaven." The Prophets were divinely commissioned—they repeatedly said that "the word of the Lord came unto them," but they never said that they "came down from heaven." The Apostles were divinely commissioned—they received a great commission, to preach the glorious Gospel of Christ to all nations! But none of the apostles ever said that they came down from heaven; but Paul said, not that he "came down from heaven," but, that "Christ was the Lord from heaven." And none of the divinely commissioned servants of God, except his beloved Son, or his specially sent angels could in truth say, they "came down from heaven." And have we any right—shall we impiously presume to say, that when Christ solemnly declared that he "came down from heaven," he did not, truly and literally, mean what he said. Again, it is objected to the pre-existence of Christ, that in the scriptures he is called a man, and no man was ever known to exist before he was born into the world. But the angels that frequently appeared in the world were called men—we read of the man, Gabriel. And the angel, that wrestled with Jacob was called a man. And the angels that appeared to Abraham, in the plains of Mamre were called men; "Abraham looked, and behold three men stood before him, and he stood by them, and they did eat." The two angels that came to Lot, in Sodom, were called men, and they conducted like men—they washed their feet, and did eat—and they used physical force to protect Lot against the rioters—but, that they were superhuman beings, they proved, by smiting the rioters with blindness. And in all instances, where we have in the Bible an account of the appearance of angels, they are called men. But does any one believe that they were really, and only men, because they appeared as, and were called men? Surely then it cannot be necessary to believe that Christ (who "was made so much better than the angels, as he hath by inheritance obtained a more excellent name than they") was only a man, because he sometimes appeared as a man, and was called a man, as the angels were. But all this seeming difficulty may be explained, by the fact, that in the Bible, persons and things are often spoken of according to their appearance, and not according to reality. As we read "from the rising of the sun to the going down of the same"—though the sun neither rises, nor goes down [being stationary,] but only, from the revolution of the earth, it appears to us to rise and to go down. So those angels were called men, because they appeared like men. And so Christ was called a man, because in some instances he appeared as a man, and was even in the likeness of men.

Again, it is argued against the pre-existence of Christ, that in the Bible he is called, and he called himself, "the Son of Man." But I think this argument can have no weight, because it is evident that this term was used in reference to his missionary or mediatorial character, and not to his nature or person. "Son of man" applied to Christ meant the Messiah sent from God, as appears by Christ's expression, "what and if ye shall see the Son of Man ascend up where he was before." This must imply that he was the Messiah come from God, from heaven, and that he should re-ascend there, after his resurrection from the tomb; and therefore, he must have been in heaven before he was upon earth. Besides the prophets were addressed by this appellation—[Ezekiel was more than sixty times in the book of his prophesies] and to them it had an official meaning, as "O, Son of Man, [that is O, prophet of the Lord] prophesy and say" &c. So Christ in the New Testament is not often called the Messiah, but more frequently "the Son of Man" which could not mean that he was actually the son of any man, for the evangelist informs us, that he had no human father.

Again, it is said, that if Christ was a superhuman being he could not have so great love, compassion, sympathy and tender feelings towards men, as he would, if he was properly one of them. But the reverse must be the fact; for the more he was exalted above men, and the nearer he was advanced towards God, the Father, the greater must be his love and pity to sinful men. For as God, the Father is infinitely the most kind and compassionate Being in the Universe, so his beloved Son must be next to Him and like Him, in those divine attributes—and this he proved by being willing to suffer and die that sinners might live!

Other arguments may be urged against the pre-existence and superhumanity of Christ; but I think that the whole history of his life, and all that is recorded of him in the Holy Scriptures clearly prove that he was more than man, and before man—that he was "the first born of every creature"—that he was the Lord from heaven—that he was "the beloved Son of God"—that he was "the brightness of his Father's glory, and the express image of his person," that he was "the only Mediator *between* God and men," [therefore could not be a man,] that he "came down from heaven," was a divine person, had been with the Father, and had had glory with Him, and been loved by Him, before the world was. And therefore he must have been spiritually in existence, at least, four thousand years before his material being was born in the manger at Bethlehem.

Still, however, [as I have observed] I do not consider that a belief in the pre-existence of Christ is an essential doctrine of salvation, or necessary to constitute a person and true disciple of Christ, entitled to full Christian communion and fellowship; but I do think that it is well calculated to make a good, useful, deep, lasting, practical, devotional impression upon our hearts and lives. For if we have good reason to believe that our blessed Savior, the only begotten Son of God was before the foundation of the world, on the throne at the right hand of the Father Almighty, crowned with glory and honor, associated as Chief with an innumerable host of angels and glorified spirits who loved and honored him—blessed with all the joys of heaven; and then if we consider that the love and compassion of God our Father was so amazing, so infinitely great towards men, sinful men, as to induce Him to send *such* a Son from the throne of his glory, from the bosom of his love, into this sinful, ungrateful world, here to "empty himself of his heavenly glories, to humble himself, to make himself of no reputation, to be, as it were, a man of sorrow and acquainted with grief"—and [while he was kindly, affectionately, teaching, instructing and persuading sinners to repent, reform and become reconciled to God, and received his pardon while he was going about doing good to all] to be cruelly treated, scourged, crowned with thorns, to be crucified and to die on the cross, that sinners might live! By such considerations our hearts must be melted, our whole souls must glow with supreme love and gratitude to our most merciful Father for his ineffable love and compassion, in sending *such* a Son to redeem and save the world! And our love and gratitude to the Son, our Savior must be inexpressibly great, if we consider that he was ready and willing, for a time, to leave all the joys and glories of heaven, and come into this world, and suffer and die for the salvation of men.

B. P.

RECEPTION OF AN INVITATION BY OUR UNITARIAN BRETHREN IN ENGLAND.

Last spring a few Christian ministers here sent a letter to two or three English Unitarian ministers, saying that they would be happy to see them or any of their brethren here during the week of our Anniversaries in May. As the most convenient way of making this invitation known, the letter (a private one) was communicated unofficially to the Committee of the British and Foreign Unitarian Association. After the Secretary's Report had been read, the following discussion ensued, which we report, to the exclusion of other matter, that our readers may understand the state of feeling in England on this subject. From the action there, we should suppose, that the British Association has just about the same diversity of sentiment as to details among its members that exists here among us, while all, both there and here are equally decided in their feelings against Slavery itself. We can hardly see how an intelligent and Christian man, as we believe Mr. Armstrong is, could talk so blindly and strangely as he did, respecting Dr. Parkman, and Dr. Gannett.

Mr. TAGART then read the Annual Report of the Committee, which is much too long for our columns, and of which we are at present, unable to provide an abstract.

J. B. ESTLIN, Esq., of Bristol, had been requested to move that the Report of the Committee be adopted; not having known beforehand what was the nature of the Report, and perhaps not having very clearly heard what had taken place, he should be much obliged, before he gave it his cordial assent, to be informed by his friend, Mr. Tagart, whether the communication from America (the Report had alluded to the invitation sent to ministers in this country from certain American ministers) was from a society or private individuals. They were given to understand, by a letter that appeared in the INQUIRER, some time ago, that the American Unitarian Association had sent us this friendly message. Had they done so, he (Mr. Estlin) should have felt himself called on, in consequence of a slave-holding vice-present belonging to that society, to have made some comments on it; but if this were not the case, he was quite willing to suppose that the meeting had no right to enter on a question of this kind—(hear.)

Mr. Tagart replied that it was entirely from those who had sent the invitation, *as individuals*, "friends of Unitarian Christianity in Boston, to their brethren in the common faith in England and Scotland;" it was sent merely by several individuals, and therefore any comment on the internal constitution of any American society would be a little out of place on this occasion—(hear, hear.)

Rev. Thomas Madge thought that they would now see that the invitation was not *from* any society or *to* any society—(hear.)

Mr. Estlin said, that if any resolution in reference to America was proposed, he should feel himself authorised in conveying to them our sympathy for the dreadful evil of the existence of slavery amongst them, and the expression of our hopes that the Unitarians of America would be the first to come forward to illustrate the effort for the removal of that great evil—(hear, hear.) He had great pleasure in proposing that the Report be adopted.

Rev. W. James of Bristol, seconded the proposition, and, in doing so, expressed the great gratification he had had in hearing the report read, and especially to find that the Association had not altogether neglected foreign operations—(hear); to be sure, it was a very small amount that was given towards the support of Unitarianism abroad, and when he read from year to year that this was the British and *Foreign* Unitarian Association, he confessed that he was rather ashamed that so little was done: he knew there was a strong conviction in some minds that we had enough to do at home, but he believed that we should do more good by doing more abroad—(hear;)—however, he was happy to express his gratification to find that the Association did not altogether neglect Unitarianism out of England—(hear.)

Mr. Young inquired what was the precise amount that had been expended on Foreign objects.

Mr. Tagart replied, that supposing that the income of the Association had averaged for its disbursements about £500 or £600 a-year for the last three years, they had not given more than £50 or £60 a-year to Foreign objects, the whole of the rest of the money had been distributed in congregations in England, and in books and tracts.

The Rev. George Armstrong, of Bristol, was happy that the circumstances adverted to by his friend, Mr. Estlin, appeared to be in a train of satisfactory explanation; but he would beg the favor of a more distinct explanation on this point. He understood that this Association was taking cognizance of the invitation referred to, from their friends in Boston; if it were so, he apprehended that they gave to the transaction a formal character, which it did not possess on the other side of the water; and (he might be under a wrong impression) he thought that any opinion upon that invitation in connection with the American character, and the position of affairs there, given by this Association, might lead to a misunderstanding, or might require some further elucidation and discussion. He should, therefore, say that it would be gratifying to him, if not inconvenient to the meeting, that that portion of the Report should be read again—[hear.]

The Rev. Thomas Madge said that the letter of invitation was addressed to them as ministers in London; it was sent to Dr. Hutton, and thence to him [Mr. Madge,] and, as a means of making it known to a greater number of individuals, it had passed through the hands of the Committee of the Association; but it was not addressed to them, as an association, nor did it come before the Committee, except as a means of giving it a wider circulation—[cheers.]

Mr. Tagart said, that perhaps it would facilitate the smooth course of the proceedings if he stated that there was a mistake in the private letter sent from the Committee to the gentlemen at Bristol, in regard to the form in which the invitation from America came to them. It was there stated that it come from the American Unitarian Association; but this was a mistake, it had come before the Committee in an irregular and unbusiness-like manner.

The Rev. D. Davison thought that the answers of Mr. Madge and Mr. Tagart did not touch at all upon the question asked by Mr. Armstrong—[hear.] He wished to know what amount of publicity they wished to attach to the invitation by making it part of their record——[hear, hear.]

Dr. Rees, the Resident Secretary to the Association, rose to state in what way this letter had been taken up officially by the Committee. The letter had been received by Dr. Hutton; but as it was addressed to no particular individuals or society, the Committee thought they might take upon themselves the forwarding of it to some of their friends in the country, who might make it more generally known, and under that direction he [Dr. R.] had forwarded the letter to his friend, Mr. James, that he might communicate with, and take the opinion of, the ministers belonging to the Western Union; he had also sent it to Mr. Robberds, of Manchester, for the information of the Unitarian ministers of Lancashire and Cheshire: but it had no other official form until inadvertently in writing to Mr. James, he [Dr. R.] had stated that the letter had come to the Committee—[hear.]

Mr. Tagart then re-read the passage in the Report alluded to, which stated that the invitation was sent from *certain ministers* in the United States, to their brethren in this country. The Report also stated that the invitation had been received with pleasure; and they thought that it should be acknowledged.

Mr. Armstrong asked from whence that acknowledgment was to come; because, if from this Association, he must venture to introduce an exception to that phrase, of "receiving the invitation *with pleasure;*" not from any objection to the invitation itself, which he could accept with all cordiality and delight, but from the connection of other unfortunate circumstances which they must notice, if they noticed the thing at all—(hear.)

Mr. Madge thought they had better omit the passage—(hear, and "No, no.")

H. C. Robinson, Esq., said that the resolution proposed called upon them to give their cordial assent—to what!—to the reception, with pleasure, of an invitation from *certain* Unitarian ministers. Now, knowing what sort of ministers there were [calling themselves Unitarians] in America, there was a very large portion of them from whom he should receive no communication whatever with pleasure—(hear.) Therefore, he should object to give such an answer, when knew nothing more than that this invitation came from *certain* ministers in America—[hear.] Knowing, as he did, that the Unitarian pulpits had been disgraced and polluted by the presence, in them, of the defenders and apologisers for slavery—[cheers]—knowing this fact, he should always receive with great doubt and apprehension any communication whatever from any minister not known and not eminent for his opposition to slavery—[cheers.] And, therefore, as it was not easy to examine on the spot who these individuals were, his humble suggestion would be, that that part of Report should be omitted—[cheers and expressions of dissent.]

Mr. Madge suggested that the passage should be omitted, as this discussion was quite irrelevant to the object of the meeting—(cheers, and cries of "No.")

W. H. Ashurst, Esq., inquired from whom an answer to this invitation was demanded.

Mr. Tagart thought that it was from this Association—(hear, and "No, no.") It was addressed to the Christian brethren in England and Scotland. Dr. Hutton had brought it to the Committee of the Unitarian Association.

Mr. Madge here interrupted the speaker to say, that it was his doing—(laughter.) The letter was sent to him, and he was desired to send it round; but thinking the best way of passing it about was by bringing it to the Association (not to lay it before it as an Association,) that it might thus be circulated.

Mr. Tagart (in continuation): This letter had come before the Committee, not as a Committee; and they had sent it to certain ministers, well known to them, in the North and West. Now, he took it that it was competent for any body of men, called together to take such notice of that letter as might seem expedient—he thought it competent for any gentleman to say, such and such a letter has been received; I beg to send such and such an answer—(hear.) It was competent for this Society, if it pleased, to notice that letter in such a manner as should be thought right by the majority. And although the thought that this discussion had been brought on irregularly at this time and in this place, still, if any gentleman objected to notice being taken of that letter, then it should be decided that the Report be adopted, subject to the exclusion of that part of it relative to this American letter of invitation—(hear.) But he thought it would be desirable, as the Report had been prepared with some care, that before a proceeding of this kind took place, it should meet with grave consideration—(hear, hear.)

Rev. E. Higginson, of Hull, asked whether any slaveholders had signed the invitation.

The Secretary read the invitation, together with the names attached to it.

Mr. Madge, as one of the Committee who had strongly objected to the introduction of the passage, as he saw that it would lead to irrelevant discussions here, moved that it be omitted—(hear, hear.)

Dr. Bowring, M. P., rose amidst loud cheers. It appeared to him that the Committee had only discharged their duty in regard to the kind and cordial invitation from the other side of the water—[hear.] He did not consider this discussion a useless one, he rejoiced to see in the Unitarian body an exhibition of this extreme sensibility and susceptibility, lest by any act of theirs they should—he would not say sanction, but—handle, touch, or approach, this unholy thing which so much dishonored so many of our brethren—[hear.] He felt that the few words which had been uttered would not be without their effect on the other side of the water—[cheers.] And he did not agree with his friend, Mr. Madge, that the introduction of the letter had been other than useful; he believed it would teach our brethren on the other side, that if they came to us with their invitations, they must first detach their bodies from that stigma which dishonored and disgraced them; for whatever might be our pity towards those who occupied the position of slaveholders, we considered slaveholding as disentitling men to the great rights of Christianity—[cheers.]

Mr. Hone observed, that there had not been in that letter any mention of slavery; and he did not know, from anything that he had ever heard, that any of the gentlemen signing were advocates of slavery—[cheers.]

Mr. Armstrong could enlighten the meeting on that point in a few seconds. With respect to the fifteen names attached to this document, eight of them were not to be found among the subscribers to the celebrated protest of the American ministers against slavery. Concerning one of these gentlemen [Dr. Parkman,] a letter he had just received stated that he was one of the most pro-slavery men in all the north, and held abolitionism in scorn—[cheers and cries of "No, no."]

The Rev. Mr. Boucher here endeavored to address the meeting; but

Mr. Madge having obtained possession of the chair, proceeded to inquire by whom that had been said? for he [Mr. Madge] could be called a pro-slavery man, because he had not signed the first letter that was sent to America. It had been objected to the Association again and again, that it had introduced into its meetings topics quite irrelevant to the objects of the Association, and he thought that they ought to be careful not to incur such a charge, but let them meet on some other occasion for the discussion of this question—[hear.]

Mr. ARMSTRONG thought that the best way to bring this discussion to a conclusion would be to expunge the whole passage—(hear),—simply stating that, as this invitation had not come to us in an official manner from any association in America, that we, as an Association, were not at liberty to entertain their invitation—(hear). If the Association did take notice of it, he must venture to protest, with both his hands, against the complacent tone of that portion of the Report, because he connected the invitation with other circumstances which it was not possible to evade. The amount of this invitation was to call upon them to go upon the same platform with the holder of 120 slaves—(hear). If they committed themselves in the slightest degree, or backed or evaded this question, they would commit a great blunder—(cheers.)

Mr. H. C. Robinson seconded Mr. Madge's amendment, that that part that related to the communication from America should be expunged from the Report—(hear, hear).

The Rev. J. Murch was extremely sorry that this discussion had been brought on to-day—(hear). It seemed to him totally at variance with the most important objects of the British and Foreign Unitarian Association—(loud cries of "No, no"). It seemed to him that they had gone out of their way to raise a discussion on a question on which a great variety of opinions prevailed—("No, no"). If there was any further interruption, he should immediately sit down. He claimed the privilege of being carefully heard by this assembly—(hear). He did not mean that various opinions were entertained in regard to the question of slavery itself. He supposed there was scarcely a person in this assembly who did not agree with regard to the question of slavery itself; but he thought that they should act as a body on this question, with some regard to consistency, and as they had been year after year expressing their desire to fraternize with the American Unitarian Association, as they had received delegates from that association at their meetings, and passed resolutions expressive of sympathy with them in the great objects they had in view, it appeared to him inconsistent that they should all at once take objection to such passages of the Report as they had heard this morning,—a passage which did not pledge a single member of the Association to countenance slavery. It seemed to him that after all they had done it would be very inconsistent to take the course they were about to take—(hear).

Mr. Hone thought that they were not pursuing a course that would aid Unitarian Christianity—(hear).

Rev. Mr. Boucher rose, for the purpose of vindicating the character of his friend, Dr. Parkman—(cheers). It had been said, that he was one of the most pro-slavery men of the North. He (Mr. B.) must protest against that. He had known Dr. Parkman, and met him often in Glasgow, and conversed with him on this question. True, he was not an Abolitionist, because he objected to the intemperate language used by the Abolitionists; but he knew no man who believed less that slavery was right than he did—(cheers).

Mr. Thompson (from the United States) said that he was intimately acquainted with the whole fourteen or fifteen gentlemen who had signed that letter. He knew that every one of those gentlemen abhorred slavery—(hear)—as much as the most enthusiastic man or woman in this country. More, he was convinced of this He called upon the gentleman who had charged Dr. Parkman, of Boston—than whom, a more excellent and Christian man did not exist—with being pro-slavery, to give his authority for making this charge. He denied it—(cheers). He would assert to the contrary—and he was no advocate for slavery himself, for he was an Englishman—(hear)—that not one of those fifteen gentlemen whose names were attached to the invitation had ever said a word in favor of slavery in his life—[cheers]. He made this broad assertion, and he would make another assertion, that Dr. Parkman differed from the anti-slavery societies, because he believed that they were pursuing a plan which only tended to rivet more strongly the fetters of slavery—[hear.] He would do everything in his power to unloose those fetters; but he opposed the Abolitionists, because he believed that they were pursuing a plan which would tighten, rather than loosen, the bonds of the slave—[hear].

Mr. Armstrong said that, with respect to the pro-slavery and non-slavery men in America, it seemed to him that there was a great distinction between those who put their hands to the work, in whatever way they could, and those who did not put their hands to the work at all—[hear] There were some who, when they saw the traveller fall into the hands of thieves, would go and help him, and some who would pass by on the other side. He believed that there was a class in America who maintained their respectability by keeping clear of the anti-slavery agitation; and he believed that Dr. Parkman was one of those who did not join any organization against slavery. After mentioning the case of Dr. Gannett, as a proof of the utility of a decided expression of opinion on this point, as Dr. G. had now joined the anti-slavery agitation, Mr. Armstrong concluded by moving that the following be substituted for the resolution:—"That as this invitation does not emanate from any organised body in America, although it was sent through the office of this institution, we do not feel competent, under these circumstances, to entertain the subject of the invitation."

Mr. Madge rose amidst loud calls for Dr. Beard. He said, that of all the intolerant bigots he ever met with, some of those called Abolitionists were the most so—[great laughter and confusion].

Mr. Hart rose to order. Mr. Madge had made a motion, that motion had been seconded, and a gentleman was waiting to speak to that motion—[hear];—and until Dr. Beard was heard, no man had a right to reply.

Mr. Madge made some further remarks, which the reporter was unable to catch, as two or three gentlemen were endeavoring to be heard.

The Rev. Dr. Beard rose amidst loud cheering. He was afraid that he should not throw oil upon the troubled waters, but he thought there was a previous question, and on that question he must take leave to say a few words. Strongly as he abhorred slavery, he had been kept from joining the efforts of the abolitionists of this country; because, in searching the Gospel and his own heart, he could not see that he should be serving any good cause at all by sundering himself from—he would not say mistaken men, but—abandoned men. He did not mean to intimate that those slaveholders in America were all abandoned men; they were interested men. The question was one of extreme difficulty there; he could make every allowance for them, and still express his hearty discountenance of slavery—[hear]. He said there was a previous question, whether or not he was to sunder from all alliance with him; from all kind offices, from all recognition even of a common religion and brotherhood, a man, because he held slaves,—a great wrong, no doubt,—but, because it was a very great wrong, he must show to that man every kind and friendly feeling. Why if he would go, and if he admired those who did go, into the very dens of iniquity, and recognize a common humanity with, and try to rescue the abandoned, the vicious and the fallen, then he ought not to sunder their mistaken brethren in America, but endeavor to do them good by firm protests against their conduct—[hear]. They had heard that the brethren who had tendered this invitation were not against the abolition of slavery, but that one gentleman upon the list did nothing against slavery. [Mr. Armstrong expressed dissent.] Then he [Dr. Beard] had not understood Mr. Armstrong's speech, and he should state it thus, that one gentleman on that list did nothing actively against slavery [hear, hear].

Mr. Tagart rose to speak to the question. The question before the meeting was this, should the passage which had been prepared, after considerable thought, by the Committee, be expunged from the report—[hear]? It had occurred to the gentleman who had prepared this Report, that there was nothing in the invitation from America which could have excited the feelings which had been expressed, or raised the discussion which had been brought on—[hear]. The letter was one of the greatest kindness, to whomsoever it was addressed; there was not a word in it which he could not approve of, with which he did not feel sympathy, which did not touch some of his best feelings—(cheers). Much, that was perfectly irrelevant, had been said about the personal and private relations of the gentleman who had signed that letter, and of those who had not signed it—(hear),—and with those relations we had nothing to do—(hear, hear). If they expunged this passage from the Report, they would raise in the minds of their Committee and Secretary such despair of ever satisfying the wishes of a body like this, that he, for one, should go back to his duties in connection with this Society with a feeling of utter despair—["No, no," and hear]. He should be sorry indeed to overrule what might be the wishes of this Society, but he must say that this would be his feeling—[cheers]. He begged that this question might be considered, as what it was, a very serious question; let those only vote who were entitled to vote by being members of the Association—(hear, hear). He admitted to a certain degree, that the mention of the letter was irregular, because the letter itself was irregular; but there was no other mode of dealing with the question but that which the Committee had adopted: he should be sorry, therefore, if the meeting resolved to expunge the passage.

At the suggestion of Mr. Wanzey, Mr. Tagart again read the passage that was proposed to be expunged.

Mr. Armstrong said that, for one, if he stood alone in this Society, he would protest against that passage emanating from this Society, unless some further notice was made in allusion to another matter that had come to their knowledge since the invitation had been received—[hear],—namely, that there was among the fifteen vice-presidents of the American Society a holder of slaves, the effect of which would be to place the members of this Society in juxtaposition with that person—[hear]. Let them think of this crime of slavery as they would think of certain other crimes: supposing that man was a perjurer or any other violater of the laws of society, they would not knowingly go into religious association—then why should they with a slaveholder—hear!

Mr. Tagart could not allow that there was the slightest connection between the name of a person not mentioned in that paper, and the present question—cries of "Hear, hear."]

Mr. Laurence thought, that if this letter were expunged from the Report, on the ground stated by Mr. Armstrong, this association would be disgraced—[cheers, and cries of "No, no."] He hoped the Report would be allowed to stand as it was, as the letter did not touch upon the question of slavery, and there was no reason for discussing it—[hear.]

The Rev. E. Higginson briefly supported the retention of the passage in the Report.

Mr. Hornby reminded the meeting that several of the gentlemen whose signatures were appended to this Address had visited England, and had been received by us with open arms and hearts; and we were still individually in friendly communication with them. Would it not be somewhat inconsistent to throw back upon these gentlemen this kindly and well-meant invitation in return? Was not their being parties to it a sufficient guarantee to us; and should we not be careful to avoid the charge of suddenly becoming righteous over-much?

Rev. Wm. Maccall here attempted to address the meeting, but not being a member of the Association, the Chairman declined to hear him, and proceeded to put the amendment,—"That the passage in the Report relating to the invitation from the Unitarian ministers of Boston, in America, be omitted."

Mr. Madge suggested the addition of "on account of its irrelevancy."

Mr. H. C. Robinson said, that it seemed to be supposed that the motion now submitted to the meeting proceeded from gentlemen entertaining one particular view; now, it seemed to be forgotten that the gentleman who made this motion [Mr. Madge] was all but the reviler of the Abolitionists, whilst his seconder was almost the reviler of the defenders of slavery. These two gentlemen agreed in this motion, he apprehended, because by omitting that passage, the whole controversy would be evaded, they would say nothing at all about it, and it was impossible to say anything about it without being involved in a controversy—[hear.]

The amendment was then put, when fifteen hands were held up in its favor, the motion that the report stands as it is, was then carried by a large majority.

A HOLY LIFE THE MOST PERSUASIVE ARGUMENT.

For a short time after the ascension of Christ, God wrought with his apostles by signs and wonders; but the arm of power was soon drawn back into heaven, and the work of propagating the gospel was then left to human charity. Now there is nothing that tends so much to retard the progress of the Christian religion as the unholy lives of its professors; on the other hand, there is nothing so well adapted to aid its propagation as the holy lives and conversation of its professors. To show this, we have only to glance at the history and present state of the Christian Church.

The conversation of the Apostles was worthy of the Gospel. They were blameless in the sight of enemies as well as of friends. Malice itself could find no charge against them, except that they were defenders of a faith everywhere spoken against. Their first disciples were imitators of them. "See how these Christians love one another!" was the remark even of the Pagans concerning them. In an accusation brought against the early Christians by the celebrated Pliny, he states that it was a part of their regular religious service to bind themselves by an oath to lead pure and honest lives. While this was the character of the Christian Church, it grew in spite of the rage of the persecutor. The blood of its martyrs was a seed from which sprang a most abundant harvest. The purity with which the Christians lived, the fortitude with which they suffered, the triumphant hope with which they died, called forth the admiration of their enemies, and often changed them from enemies to friends. The very men who bound the martyr to the stake often left it Christians. The name of Jesus was, ere long, preached throughout the then known world. Christianity soon mounted the throne of the Cæsars. But its elevation was a curse to its prosperity. Its ministers, when they put on purple and scarlet, dropped the garment of righteousness; and, when they began to fare sumptuously in kings' palaces, they forgot the example of the meek and lowly Jesus. Corruption and spiritual death brooded over the church; and then its borders ceased to be enlarged, except by the power of the sword. There was then nothing to draw unbelievers into its fold. The conduct of Christians was no better, and hence there was no reason to suppose their faith any better, than that of the surrounding heathen. And from that time to the date of the Reformation, hardly any accessions, except by force, were made from Paganism to Christianity. Since the Reformation, the moral character of Christendom has been constantly improving; and the prospects of the missionary enterprise have been in the same proportion constantly brightening.

What is the greatest obstacle to the christianizing of the world? It is the unchristian conduct of those who call themselves, or are called, Christians. Our North American Indian will point to his white neighbors, and say: "These are the men who first taught us the vice, and who gave us the means, of intoxication. These are the men who cheat us and lie to us, and teach us to cheat and lie. They call themselves Christians, and want us to be Christians too. But our religion never taught us to take advantage of each other's ignorance, or to take by violence or fraud the property of those at peace with us. Our great Spirit approves not of such deeds nor of those who practice them, nor will He permit his children to embrace your religion." The Hindoo will point to the European or American sailors, and say: "These are your Christians—men who blush not to wallow in vices which we abhor even to name. Better that a few devotees should crush themselves beneath Juggernaut's car, better that a few widows should fall victims to their nuptial vows, than that our people should be stained with such crimes as these Christian sailors commit." The African will point with a tearful eye and an aching heart to the slave-ship, as she leaves his shore. "There were men here," he will say, "not long since, who tried to persuade us to become Christians. That cursed ship was manned by Christians. The religion of our fathers did not teach them to send their prisoners of war into bondage in a strange land. These Christians taught us this lesson. It is Christians who send their ships across the deep hither, to lade them with the living spoils of war and treachery. We want not the religion of such men; our own is better." And to those heathen who are so situated as to behold the internal state of the Christian Church, what a picture must it present! "How can they," might an intelligent heathen justly say, "how can these Christians call theirs a religion of peace and love? Is it not rather one of strife and dissension, of pride and vain-glorying? When we go up to worship, we reach forth the hand to every fellow-worshipper, and should disdain to feast upon a sacrifice of strife. But these men quarrel, and rail at each other, and abuse each other, even in the temple of their God. Let us keep peace among ourselves, and not endanger it by changing our religion.

Such are the wounds which Christ receives in the house of his professed friends. His avowed enemies have done his cause comparatively little harm. That cause can never flourish, till those who call themselves his friends are his friends indeed, and show themselves such by keeping his commandments. The word of God gives us reason to expect the universal supremacy of Christianity. But before that can take place, there must be a revival of pure and undefiled religion throughout Christendom,—all the inhabitants of Christian countries must exhibit such a conversation as becometh the Gospel; and then the Gospel will have free course and be glorified. Then every ambassador, every traveller, every sailor, will be a missionary of the cross. Those who now sit in darkness will not be long in learning that justice and truth and mercy govern the hearts and lives of all who dwell in Christian lands, and they too will court the beams of the Sun of righteousness. But this moral renovation in Christendom is to be produced by individual effort, by individual holiness. Let every one live as the Gospel requires, and he does vastly more towards the diffusion of the Gospel, than he could otherwise do, by bestowing upon benevolent objects all his time, or the whole of his property, however large. [A. P. Peabody.

SOME LEADING POINTS OF BELIEF.

Permit me now, Christian brethren, solemnly to affirm, that, in common with all other Christians, we firmly believe in the existence and providence of One eternal, all-perfect, all pervading Spirit, the Creator, the Preserver, the Benefactor, and the Father of the universe. With all other Christians, we believe that Jesus Christ is the Son of the living God. With all other Christians, we believe that the Bible contains the faithful record of a special revelation from the infinite Jehovah. With all Protestant Christians, we believe that the sacred Scriptures are a safe and sufficient guide of faith and practice, and that all persons have an equal and perfect right, nay, that it is their bounden duty, to interpret them for themselves. With all consistent Protestants, we believe that we are answerable to no man, to no body of men, to no Church, to no council, for our religious opinions and observances; but only to our God, our Savior, and our own consciences. With all consistent Protestants, we believe that the same principles of interpretation are to be applied to the holy writings which we apply to the contents of other books of equal antiquity and obscurity. Renouncing all allegiance to earthly masters, laying aside all human creeds and formularies of faith, acting in strict compliance with the fundamental principles of Protestanism, we make the Bible, and the Bible alone, the infallible standard of Christian truth and holiness. By an honest and prayerful and persevering examination of its pages, we discover sentiments which other believers reject, and we are unable to find some doctrines which others receive. It is our great reverence for the Scriptures, our firm adherence to their plain and explicit instructions, our determination to obey God rather than men, our desire of proving all things and holding fast that only which is good, which compels us to dissent from the conclusions of some of our fellow-disciples. [B. Whitman.

UNITY OF GOD.

Every text in the Bible, in which the word of God appears, without any intimation of plurality in his being, is an argument for his unity. The word God conveys no idea of plurality. It is connected with singular pronouns, 'I' and 'me;' is represented as one consciousness, one agent, single and undivided. Every such text is an argument for the unity of God. Every such text requires of the Trinitarian an explanation, why, in that particular case, the language of Scripture is just as it would be if there were no such distinction of persons in God. It would have been exceedingly easy to have kept up this distinction throughout the Bible, by substituting the word Trinity for the word God. Then there could have been no mistake. If the thing existed, or the doctrine existed, no reason certainly can be given, why the name should first have come into existence some ages after Christ, and after the Bible was finished. It would have been equally easy for Moses to have written down, upon the stone at Horeb, 'Jehovah your God, Jehovah is a Trinity,' as 'Jehovah is One.' And it seems to me, if it had been an important doctrine he would have done so. He left a perpetual form of benediction to be used by the priests in blessing the people. Jehovah bless thee and keep thee; Jehovah make his face to shine upon thee, and be gracious unto thee; Jehovah lift up his countenance upon thee and give thee peace.' Now it would have been just as easy, if there were three persons in God, to have said: 'The Father, Son, and Holy Ghost, bless thee, and keep thee,' &c. All these things must be explained by the Trinitarian, in order to make it probable that the doctrine was true, and yet passed over in such profound silence. [Burnap.

For the Register.

"Lord if thou hadst been here." John xi. 21.

Some time ago it happened, in a certain city, that the tranquility of the inhabitants was disturbed by the sudden collection of a great concourse of people. Nothing excites more curiosity than such a circumstance, and so it was now. Persons of all descriptions ran out of their houses, or stood in their doors, to inquire the cause, and to see the approaching multitude. We may imagine, in one of the principal streets, the eager spectators awaiting the gradual advancing of the crowd. At first they heard only the distant murmur; but now the sound of a multitude of steps, and of innumerable voices are distinctly heard. It comes nearer and nearer; now it has entered the street, and the first in the concourse are visible. The gazers look on with a mixed feeling of curiosity and alarm; a crowd appears; the streets fill from side to side; and now they distinguish something like standards, waving above the heads of the people. These which appear to be green branches, are borne in triumph by the exulting throng. They soon perceive that this is no tumultuous assembly, it is a peaceable procession. The shouting of many voices is heard; but they seem to be singing a triumphal chorus. At length the spectators distinguish a part where the crowd is thickest, and where the green boughs seem to concentrate; to this part, every eye is directed; and each spectator waits anxiously till it arrives opposite his own dwelling; it is then they discern among the moving branches, the form of one raised a little above the crowd; all are eager to catch a glimpse of him; his aspect is dignified and serene; his attire is simple; he looks mildly on the surrounding multitude; every one inquires, saying, "Who is this!" and the multitude say, "This is Jesus."

These events happened many centuries ago, in a distant land, but the circumstances of time and place make little essential difference. "Jesus Christ is the same yesterday, to-day and forever." Are we sick, or are any dear to us in danger, let us not say, "Lord if thou hadst been here, I, or my friends should not die; for behold the power of the Lord is still present to heal; it is he who gives to the physician his skill and to means efficacy: and when he withholds it, it is because, "it seems good in his sight." No longer say then, "Who shall ascend into Heaven to bring Christ from above?" seeing he is ever nigh thee; and if thou wilt but come to him, and believe in thy heart, and hear the word that he whispers there, "thou shalt be saved."

Then how gladly will you join the triumphal chorus, "Blessed is the son of David! Hosannah in the highest!" L. G. P.

DOCTRINAL PREACHING.

We take the following discriminating and very just remarks from the "Bible Christian," an able and valuable Unitarian paper, published monthly at Montreal.

At the late meeting of the American Unitarian Association held in Boston, there was some discussion concerning the relative importance of doctrinal preaching among Unitarians. It was there asserted by one of the speakers, a gentleman universally respected for his character and attainments, that he considered the time for the preaching of mere Unitarianism was now past. We are aware that a similar opinion is held by many excellent persons in our denomination, who think that the prominent statement of our distinguishing doctrines only tends to widen the breaches already existing among Christians, without produc

met with a prompt reply from more than one of the persons present. We are of those who believe that the inculcation of such an opinion has a tendency to generate an indifference to the interests of religious truth, and such an indifference we cannot help regarding as a serious evil. We believe that the pure word of God—divine truth—is the agent and instrument of Providence for ameliorating the condition of the world—for enlightening and sanctifying the minds of the individual man—and for regenerating society in general, and redeeming it from the multiplied errors and sins which now disgrace and degrade it. In looking backwards on the world's history as far as it has been connected with the Christian church, we think we can discover a degradation in morals corresponding with the corruption of truth. Between truth and goodness there is an intimate and necessary connexion, and therefore we would be careful to secure the one, in order that we might ensure a proper basis for the other.

But it may be said there is a sufficiency of truth in all sects to lead to goodness. It may be so, and we admit that good men have grown up and existed in every sect. Some of the best men the world has seen, have been believers in unconditional election and total depravity. But the views of God's character and man's capacity which these dogmas involve are certainly unfavorable to practical goodness. And where goodness is found in connection with such doctrines, it may be safely said to exist, rather in spite of their influence, than as their legitimate result.

If a man, then, in being good, can be shown to be unfaithful to the logical requirements of his creed, in that fact alone, we should see reason to suspect its soundness, and dread its influence upon mankind, if consistently carried out. And a sense of duty in such a case should prompt us to use every proper effort to induce the modification or discardal of such a creed.

True ideas of duty must be based on enlightened views of doctrine. If we would worship, we ought to "know what we worship." If we accept an authoritative teacher and guide, we ought to know who he is, and whence he comes. If we would make an effort to obey, we ought to know our capacity for obedience. Now all this involves doctrinal enquiry. It involves a doctrinal enquiry concerning God, and Christ, and man, and this just brings us to the difference between the Unitarian and the Trinitarian.

It has been said, however, that the Unitarians have now passed this stage of enquiry—that they have gone over the ground of doctrinal investigation so frequently that they are wearied of it. But this assertion cannot be truthfully made concerning the denomination as a whole. It is, we doubt not, true of a portion of it—of a large portion. But as applied to another portion it is entirely untrue. In many places such investigations are only commencing, and must still be vigorously carried on. Nor should we fail to remark that even in those communities where Unitarianism is established, and generally understood, there is still a necessity for distinct doctrinal preaching to meet the wants of the rising generation. For we cannot help regarding it as gross unfaithfulness to the young and growing minds in connection with us, to permit them to advance towards maturity without instructing them distinctly in the grounds of that faith which we hold to be the simplest, the purest, the most practical form of Christianity.

Whilst we feel bound to insist on the importance of doctrinal preaching, we would not be understood as giving encouragement to a polemical or disputatious spirit. This we believe has often done harm as well as good. Circumstances may readily arise when controversy becomes necessary, and when these come, let it not be shunned, though it may be repugnant to our feelings to engage in it. Duty frequently demands of us services which are not in themselves agreeable. We do not think that in the matter of either doctrinal or controversial preaching, any special or even general rules can be laid down. Every minister must be guided by his own judgment, carefully formed in view of the times and circumstances in which he may be placed.

CHRISTIAN REGISTER.

BOSTON, JULY 3, 1847.

PATRIOTISM AND PIETY.

Our paper will be in many hands on the anniversary of our National Independence. The coincidence of this festival with the day sacred to Christian worship, and, in many of our Churches, to the special commemoration of our spiritual redemption, invites us to blend those ideas of patriotism and piety, the separation of which is our great national sin. There is a broad distinction between patriotism as it ought to dwell in the Christian heart, and the selfish, malignant, truculent passion, which often usurps the name, and which takes for its motto, "Our country right or wrong." The Christian patriot's chief end is the public good; and the public good must needs be coincident with the good of the individuals that compose the public. In what then does the good of these individuals consist? First of all, in virtuous principles and habits, then, liberty to employ all their faculties of body and mind for the attainment of lawful ends, and, lastly, security to the life, liberty and property of all who deserve it. Virtue, freedom, safety,—these are the supreme good of every individual citizen; and, where these are enjoyed, general prosperity follows them as invariably as the tides obey the phases of the moon. There is no public, no state, apart from the individuals that compose it; and the true test question for every measure propounded for the public good is,—"Will it be for the good of the individual members of the community?" If it will not benefit individuals, there is no public which it can benefit; and, above all, if it be unfavorable to the virtue of individuals, without which their freedom is a curse to themselves, and their safety, danger to others, it is a bad measure,—a wicked measure, however imposing it may look on paper, or sound in the bombast of partizan leaders.

Attention to this self-obvious truth might disabuse the public mind of many injurious fallacies. Thus, for instance, the acquisition of territory has been a ruling passion with every branch of the Anglo-Saxon race. But this can seldom contribute to the good of the individuals of the nation, and in many cases must inflict upon them a positive and lasting injury. To an over-crowded population indeed, the acquisition of unoccupied territory that may be colonized is undoubtedly a benefit. But measures adapted to spread a population already sparse over a still wider extent of territory are fraught with unmitigated evil. They dissipate and weaken the means of moral culture, and send multitudes of citizens beyond the reach of ameliorating and refining social influences. They diminish personal security, and are ultimately dangerous to freedom, inasmuch as the process of territorial aggrandizement lessens the weight of individual character and influence, separates the rulers more widely from the people, and affords opportunity for acts of usurpation, encroachment and tyranny on the part of those in power, while it renders the citizens less able to unite for the assertion and maintenance of their own rights and liberties. A general sameness of interests is essential to the well-being of a people united under the same laws and policy; and this sameness of interests cannot extend over a territory, which embraces the widest contrasts of climate, condition and occupation, which overleaps stubborn natural barriers, includes races of unlike origin, political history and religious faith. Empires thus formed have always been cemented by misrule oppression and bloodshed, and have finally toppled and fallen in pieces by their own weight. Only two such still survive, the British and the Russian; and the down-trodden and starving millions of England and Ireland, the inconceivable atrocities of Indian warfare repeated almost yearly, the vast prison-house that has been made of the frozen wastes of Siberia, and the iron bondage that enslaves and devastates Poland, indicate that these empires are fulfilling far other missions than those of protection and improvement.

Nor yet can war ever be for the public good. The repelling of actual invasion, or the armed assertion of undoubted rights, though not to be justified by the Christian code, must yet be judged leniently in the present imperfect condition of society. But a war of aggression and invasion has no excuse and no defence. It must always injure the individual members of a community, and can therefore do no good to the public at large. It deprives multitudes of every attribute of personal freedom, and binds them under the galling tyranny of the martial law. It squanders the earnings of the industrious and peaceful, to maintain those whose only business is havoc and destruction. It wastes precious lives by thousands, sends a wailing anguish through the homes of the people, and blights the dearest affections and purest joys of life for hundreds of bereaved families. It never takes place, without wide-spread and abounding profligacy and vice. More surely than any other agency, it saps the foundations of individual, and therefore of public virtue, and when it ceases, it turns back upon the communities that sent them forth its surviving legions of men, no longer soldiers, but inured to rapine, familiar with scenes of violence and blood, unfit for the arts of peace, and rife for every form of outrage and every extremity of guilt. And in such a war success is a greater curse than defeat. The nation, repelled and humbled, may repent, and return to wiser and more peaceful counsels. But success intoxicates the guilty nation to a more God-defying madness, hardens the hearts of the people in iniquity, exalts the law of force in place of the law of right, pours corruption through high places and through low, and, so surely as a righteous God reigns in heaven, prepares the way for a more fearful humiliation and a heavier doom.

But we may best employ our thoughts on the anniversary of our national freedom, by calling to mind some of the duties incumbent on us as Christian patriots. Foremost among these, we may name the seeking of lawful ends only by lawful means. If public virtue and the individual virtue which alone can make a virtuous public, be the chief end of government, the "doing of evil that good may come," is a moral absurdity. That which is wrong, the Christian cannot deem expedient. He can make no compromise with principle, even for the most desirable end. He cannot stoop to intrigue and corruption, cannot set aside moral considerations, or sanction falsehood or dishonesty, even for the triumph of the cause or party which he conscientiously prefers. For does the cause or party succeed through such means, it has reached its ascendency by breaking down that individual virtue, without which the best administration is worthless, and the best policy fruitless. This consideration explains a phenomenon, which must have attracted the regard of thinking men of all parties, namely, that the ascendency of one's own favorite party or line of policy is never attended with the beneficial results anticipated from it. The reason is, that exceptionable means are almost uniformly employed to bring about the desired issue, justice and truth are trampled upon in pursuit of what is blindly regarded as a higher good, the lowest passions are enlisted and inflamed in the conflict, and thus the process, by which success is obtained, is so demoralizing as to neutralize the benefits which it seemed to promise.

Again, the Christian patriot is bound, as the friend of individual and public virtue, to prescribe a high moral standard for those, whom he seeks to elevate to high places of trust and power. The post of a ruler is a sacred, a priestly office, demanding elevated principle, tender conscientiousness, and a deep sense of responsibleness, to the Supreme Source of power. The man who is false to the claims and relations of private life, who lacks integrity or chastity, who knows not how to govern his own lusts and passions, who blasphemes his God, or lifts the hand of violence against his brother, cannot be safely entrusted with the public interests. His highest motive must be a selfish policy. He can be nothing better than the willing tool of the faction, which has raised him to power, or will be most likely to keep him in place. There is also immense power in the example of those who fill conspicuous stations. Example flows down the social scale, like a river running over rapids, while it can no more creep up, than water can ascend a cataract. The vices of a popular favorite are sanctioned and chartered in the public mind, and have free course through the homes and private walks of the nation. The severe simplicity and lofty virtue of Washington and his associates in office helped to mould character, and to give a healthy tone to society, in every village and hamlet in the country. On the other hand, there can have been no community in the land so obscure or so sheltered, as not to have been more or less contaminated by the corruption, profligacy, dissoluteness and violence, of which our national metropolis has of late years been the theatre. We wish that Christians were less distrustful than they are of their own principles,—less afraid or ashamed to insist on the choice of just, God-fearing men for their rulers. They look for immediate success, and therefore vote for the available candidate, whatever his moral character. And, did they take their stand on principle, they might fail of success at the outset. But, if they persevered, they could soon hold the balance of power, and bring round the nation to their standard, thus realizing the promise in holy writ,—"Return not thou unto them, and they shall return unto thee."

One duty more of the Christian patriot,—that of open, determined remonstrance, and a prolonged attitude of remonstrance against the wrong doings of our national administration. Our government is the breath of the people; and every voice of protest from the remotest corner of the country echoes in the halls of public counsel, and in the secret chamber of the chief magistrate. Where lower interests are at stake, our people well understand the right and duty of remonstrance. When the tariff is to be modified, those, whose interests are in jeopardy leave no form of influence untried, petitions rain upon the tables of Congress, and deputations throng the Capitol. And in a yet recent instance, involving high moral considerations, we witnessed the power of remonstrance. When the last Congress first assembled, the war-note on the score of Oregon was pitched at the highest key, and North, South, and West vied with each other in the fiercest and most vindictive utterances against the British government. But the war, which then seemed impending, aimed a death-blow at our commerce, and threatened tangible and enormous evils to whole sections of the country and powerful classes of our population. The deprecating voice of the people went up from all our borders; and, with every mail freighted with remonstrances, the war-cry in Congress grew more faint and feeble, and then utterly died away, reminding one of the insensible disarming of a thunder-cloud by the moistened roofs a city or the tree-tops of a forest. That principle, as well as lower motives, bore part in that movement, we then thought. But if so, what means this almost universal acquiescence in the atrocious war now waged with a people, that cannot burn our ships, or seize our ports, or blockade our markets,—a war so manifestly aggressive that no one thinks of calling it defensive, so openly one of mere conquest, that the purpose of appropriating Mexican territory is expressly recognised in public acts and documents, and so entirely at variance with the first principles of humanity and justice, that no casuist has yet been bold enough to defend it on moral grounds! It is indeed a current doctrine, that our country's wars, right or wrong, must be sustained and abetted by every good citizen. But we can find no principle of natural right and no precept of the gospel, which renders a war more sacred than any other act of a government. If acquiescence without protest be the duty of the citizen, let our people be consistent in carrying out this principle as to all matters of tariff and currency,—let them yield at once quiet submission to every ordinance that passes through the forms of enactment, and make it as irreversible as the laws of the Medes and Persians. But if they resist and seek to remedy imagined errors of administration, which yet involve no moral considerations, nor jeopardize men's lives or souls, how can the Christian portion of our citizens be silent and quiet under a course of administration, which is consigning our fellow-countrymen by hundreds to violent death or to torments worse than death, and making them the butchers of thousands, whose only fault is that they guard their own houses and repel assaults from their own households? Here there is not even the sorry plea of necessity. The invading forces could have been recalled at any moment, without the shadow of danger to our own territory; and all that is now needed to arrest the horrible drama, is the earnest, indignant demand of the people at large. Human language is not strong enough to portray, the pen of the recording angel alone can write the guilt which we as a people are incurring; nor can our children to the third and fourth generations exhaust the penalties which we are daring. Deep and universal contrition alone can avert the indignation of the Most High. And he is the truest patriot, who, himself with a soul deeply humbled and grief-stricken, can infuse into other hearts, and spread wide through the land the penitential spirit. Reader, your sentiments, your utterances, your votes, your influence as a citizen, in this momentous crisis of our affairs, enters into the account which you must render to your God. Your may do your part towards arresting the hand of violence and the arm of a retributive Providence. And even if your efforts prove unavailing, you can at least purge your own soul from all compact with the public sin, and make yourself guiltless of your brethren's blood.

A. P. P.

MODAL TRINITY.

The Boston Recorder, of June 24th, contains a very kind notice of a short article on this subject in the Register of June 12th. As the writer of that article is no longer Editor of the Register, he feels unwilling to embarrass his successor by the continuance of even a friendly discussion on a subject of so much delicacy, and which has so agitated the Christian world for centuries. A word or two of explanation is all that he would give.

He does not undertake to fathom the mysteries of the divine nature or set limits to the power of the Almighty in regard to the mode of his existence. He who has, we know not how, formed us, body and spirit, yet one, may manifest himself to us through all the works of creation, while at the same time he may dwell with the fulness of his divinity (godhead) in the one mediator, between God and men—the man Christ Jesus—and also as a sanctifying influence be present in the souls of all who, through the teachings of nature and the mediation of Christ, are prepared to receive him in this more intimate personal relation. How all this may be, is, like the source of life within ourselves, a mystery. We do not understand it. This is the way in which we love to think of God and his Son. It brings both very near to us, and makes the Scriptures very plain. What mysteries of being lie behind this statement, we dare not undertake to say, but are willing to worship and adore, without farther knowledge.

J. H. M.

PRISON DISCIPLINE.

The long protracted discussion before the Prison Discipline Society, recently held in the Tremont Temple in this city, was brought to a close on the evening of the 23d ult. It was terminated without a direct vote upon the Report and Resolutions, in consequence of the adoption of a motion by Charles P. Curtis, Esq.,—which was not debatable,—"to lay the whole subject on the table." This termination of the discussion without deciding any principle, was to be regretted, and would, no doubt have been avoided but for the extreme lateness of the hour when the motion was made. The more expedient and proper termination of it, in our judgment, would have been the passage of the two Resolutions submitted by Rev. Mr. Lothrop on a previous evening, as a substitute for the five first Resolutions appended to the Report of the Committee. They were in these words:

I. Resolved, that this Society will seek to promote its object, the improvement of public prisons in the following ways:

1. By collecting from all quarters such facts and information as bears upon the general subject.
2. By ascertaining, as far as practicable, and fairly presenting without fear or favor, the condition and management of the public prisons of this country and in other countries.
3. By exhibiting impartially and discussing freely the various systems in regard to the construction, discipline and management of prisons that may be any where in operation, or from any quarter suggested or proposed.
4. By approving and helping to introduce such principles and features of any and all systems, as from time to time under the increasing light of experience, it shall find to be beneficial and salutary in their influence upon the physical, intellectual and moral well-being of the prisoner.

II. Resolved, that this Society cordially hail as coadjutors, all Societies and individuals who are zealously engaged in promoting the improvement of public prisons, and would hereby express to them its Christian sympathy and regard.

The object and tendency of these resolutions was to harmonize. We believe they would have been cordially assented to by each of the differing parties.

We believe, however, with the Daily Advertiser, that the discussion "has been productive of much good in attracting the attention of the public to an important matter, and elucidating and illustrating it, in the successive speeches of eloquent and well informed men. That so much of personal feeling was aroused in the debate was unfortunate, but this makes it the more gratifying that the useful and interesting contest proved a tournament rather than a duello. The chivalry, the feats of arms, the defence of principle, were the same, but the conflict ends without bloodshed."

PRISON ASSOCIATION OF NEW YORK.

The Third Report of the Prison Association of New York contains some statements respecting discharged female prisoners from Blackwell's Island, and the demoralizing results of confinement there, which ought not only to arouse the attention and the remedial efforts of citizens there, but to turn the thoughts of every friend of humanity, throughout our country more intensely to the subject of prison discipline, and to the manner of, and circumstances attending the execution of sentences under our penal statutes.

"All our observation [says the Report just alluded to] teaches us, that, in most instances, they are more corrupt and depraved when they come out than when they go into that prison, and of course less worthy our recommendation to situations. It requires a residence of some time at the Home to overceme the effects of the evil influences to which these females have been subjected by our city authorities."

Again, speaking of the want of sufficient classification and moral teaching and discipline in the prison, it goes on to say;—

"This evil is a crying one—has existed some time, and has frequently been pointed out. Yet no steps are taken to correct it; and, under the patronage of the public authorities, prostitution, depravity, and drunkenness, continue to be sown broadcast in the community, by means of the numerous females who are corrupted and utterly ruined, in the institutions under their immediate government and exclusive control."

Particular attention is asked to this last extract. It distinctly charges upon the public authorities of New York, the crime—for nothing less than *crime* can it properly be called—of allowing their penal Institutions to be conducted in a manner to *corrupt* rather than to reform. "Prostitution, depravity and drunkenness continue to be sown broadcast"—by whom? By means, we are told "of females who are" first themselves "*corrupted and utterly ruined* by the Institution under the immediate government and exclusive control" of these public authorities.

Will the public authorities of New York allow such a charge to lie against them unanswered, if it be untrue? That it is too true, there is much reason to fear—for with all the benevolent and regenerating efforts of Prison Discipline Societies, the most sadly corrupting influences are allowed still to operate to a greater or less extent, in many of our prisons. And how can it be otherwise, so long as the comparatively innocent are, even before conviction, thrust into apartments with old and practiced offenders,—with the hardened and dissolute!

To our mind there are few crimes of individuals against society, to be named in comparison with the crime of society and government against individuals, perpetrated in the act of forcing the young and comparatively innocent offender, as a punishment, into dens of moral pollution. The sentence of confinement and labor are indeed well and necessary. "The way of transgressors *is* hard." And they must be made to know and feel that it *is* and always *must be* hard. That the boon of innocence and respectability which they have forfeited, is to be regained,—if it ever can be fully regained,—only by the narrow and soul-searching way of deep and true penitence and sincere and thorough reformation.

But the sentence of confinement and labor, in all our courts implies that this sentence be executed in a pure moral atmosphere. The public mind,—in the case of any young offender, or any other criminal not wholly abandoned—would revolt with horror at the decision *in so many words*, and as a recorded part of his punishment and sentence, that he should be subjected, for a fixed period, to the tuition of long-practised and accomplished villains,—that he should, by a compulsory process, be carried through a thorough education in crime. And yet, practically, is not this, very often, the punishment actually inflicted! Is it not true, in the application of this salutary and necessary restraint and punishment, that besides and beyond it, the deepest wrong that a human soul is capable of suffering is inflicted, even to this day, in most of our prisons on young offenders. Are they not doomed to almost inevitable moral ruin, by confinement with the hopelessly vile! How is it possible they should become otherwise themselves than hopelessly vile, when legally and compulsorily linked to masses of moral pollution! How long will good men overlook or be indifferent to the crying and enormous evils of this system of congregated villainy!

In our penitentiaries the plan of associated labor may have its pecuniary advantages; but, in our opinion, it is a question worthy of much more faithful and persevering inquiry and experiment than has yet been made, whether that system has any other advantages which wisdom and benevolence may not prove to be practicable from the most perfectly applied separate system. The cure of the sick and diseased requires their removal from a tainted atmosphere. Can the same requirement be less forcibly manifest in morals? Separate the vile,—the morally diseased. Separate them, at any rate. Society, which rightly and necessarily takes on itself to inflict on the lawless the punishment of restraint, is bound, at any cost, to do it in a manner which shall neither ensure their farther pollution, or endanger more their moral recovery. At least, —the low consideration of dollars,—a little pecuniary gain,—cannot, we trust, much longer be allowed in any civilized community, and especially in a community like ours, to jeopardise, as it has done and does to an awful extent to this moment, the moral regeneration of the criminal; to settle against them, we might almost say, the question of his salvation or his ruin.

MEXICO IS OPEN.

A writer in the Christian Observer endeavors to awaken interest in the distribution of Spanish Bibles, tracts, &c., in Mexico at the present time. "Mexico is open," he says, "to Christian as well as commercial enterprise."—"The sword has opened the way"!

"These books are on the shelves of our depositories. Why should they remain there, when now they may be placed in the hands of the population of Matamoras, Monterey, Tampico, Vera Cruz, Jalapa, Perote, Puebla, &c., &c.!

The Editor of the Observer calls attention to his correspondent's remark, and says;—

"Mexico *must* have the Bible—and surely it becomes those who deprecate the war, to send "glad tidings" from the Prince of Peace into every place, accessible to us, in that distracted country."

Yes, Mexico needs the Bible,—and will have it we doubt not, in God's own time. And we devoutly hope that time is drawing near. When that time comes may the blessed principles inculcated in this holy book, strike deep in the hearts of that benighted and bloody race, and teach them as it *has not taught* the professedly Christian warriors of our own armies, or the professedly Christian counsellors and controllers of affairs in our own government, the lessons of justice and mercy, of forgiveness, peace and love,—and the enormity of the sin of imbruing hands in the life-blood of a brother, any more in open war, than in private feuds!

For the Register.

NEW YORK CORRESPONDENCE.

N. Y. PULPIT.—REV. THOS. H. SKINNER, D. D.

NEW YORK, June 29, 1847.

Prominent among the ministers of this city, for his influence, for the purity of his private character, and for his tact and force as a preacher, is the gentleman whose name stands at the head of this article.

Dr. Skinner's history and experience have been somewhat peculiar and interesting. He was born in North Carolina, and belongs to one of the oldest, wealthiest families in that state. He commenced public life at an early age in Philadelphia as collegiate pastor of the Second Presbyterian Church in that city, at a time when what was denominated old fashioned Orthodoxy or Old School Presbyterianism was in possession of all the pulpits excepting perhaps one, and no quartion was shown to any semblance of religious freedom. Dead Orthodoxy reigned supreme. Order in the Presbyterian Churches was maintained after the fashion in which the Russian autocrat maintained order in Warsaw. A woe was upon every one who dared to think aloud contrary to the traditions of the elders. The famous triangle of doctrines was held by all, viz. that all men sinned in Adam,—that Christ died only for the elect—and that man in a state of nature was wholly unable to think a good thought or perform a right action.

Dr. Skinner, then a mere boy in years and appearance, boldly attacked the cherished creed of Orthodoxy, and to the horror of his colleague in the pastorate, the elders and nearly all the leading members of the Church, maintained that the tenets above named were false and dangerous,—that man was responsible to his Maker not for Adam's sin but only for his own—that the atonement was made for all men and is sincerely offered to all—and finally that man labors under no other inability to obey God than that which arises from his own unwillingness to obey.

The excitement produced by this preaching was immense—nothing was talked of among Presbyterians but the gross and daring heresies of young Mr. Skinner, and in a short time it became necessary for him to resign his place in the Second Church. Those who remember the bitter controversy of that day describe it as so intense and acrid that it broke up friendships of the longest standing and family ties of the tenderest kind.

Subsequently to this Dr. Skinner became the pastor of the Fifth Presbyterian Church in the same city, where he was popular and successful for a number of years, when he was invited to the Pine Street Church in Boston; after that to a Professorship in Andover, and finally to the charge of the Mercer Street Church in New York, where he is still engaged greatly to the satisfaction, I am told, of his large and intelligent congregation.

Dr. Skinner has always had the reputation of being one of the hardest students and most intellectual preachers in the Presbyterian Church. His Church is attended numerously by professional and literary men, and by students of the New York University and of the Union Theological Seminary. In this way he exerts a wide spread influence beyond his immediate congregation; indeed few positions in this country are more enviable to a man desirous of exerting a control over the hearts and intellects of others. Almost universally those who enjoy his private intercourse and friendship become ardently attached to him; and those who statedly attend his ministry are seldom willing to exchange it for any other. Gray hairs are now accumulating rapidly upon him but he still retains in an uncommon degree the animation and ardor of his youth, and manifests no disposition to relax that close application to the studies appropriate to his profession which characterized his more vigorous days.

Of the character and influence of Dr. Skinner's public ministrations I will speak hereafter.

Truly yours, CRITO.

For the Register.

BABBIDGE'S CENTENNIAL ADDRESS.

A FURTHER NOTICE.

We have read this pamphlet with much interest, and although we certainly sympathize with that "sense of an unprovoked indignity," under which, we are told, it was written, yet, during our perusal of it, we confess that our mirthfulness has been more consciously excited than any other part of our organization. There is, in truth, something ludicrously provoking in the little piece of orthodox arrogance, which is disclosed to us in these pages. The facts, in brief, are these. While our Unitarian brethren and sisters of Pepperell were making arrangements to celebrate the centennial anniversary of their church, "The first Church of Christ," in that place, a march is quietly stolen upon them, and they find themselves quite forestalled, and thrown off their track by one of those stratagems which are quite as justifiable, we suppose in sectarian, as in any other kind of warfare. The Calvanistic Church and Society of Pepperell, a secession from the first Parish, disdaining to unite with their heretical neighbors, even in an affair of this kind, proceed to get up a celebration on their own account, assuming to be "The Church of Christ in Pepperell," and adroitly antedating the occasion, just eleven days, by following the old style, as it is called. We can easily conceive the consternation which our good friends in that beautiful town must have felt, at thus finding themselves ignored, unchurched, and coolly winked out of existence. The thing is done and finished, while they were *honestly* waiting for the tardy century to draw to a close. The celebration is over, eleven days before they were ready to begin,—and it would seem almost superfluous and impertinent for them to intermeddle further in the matter. Now how are they to act in the premises! They do two things, which we, cool lookers on, see some occasion to regret. In the first place, they suffer themselves to be more stirred up than was seemly even for "an excitable people," by the very pleasant farce which their sister church had chosen to enact; and in the second place, our excellent brother, the author of this "address," instead of improving the occasion as he intended, "to review the prominent events in the history of the town, and also to revive the recollections of the men of former times; to read again the story of their eventful lives, and to search out the secret springs from which they drew that wonderful strength of character which has made them the boast of this, and will make them the wonder of coming generations,"—is thrown upon the necessity of refuting the absurd pretensions of these interlopers, and of vindicating the right of his own church to an existence and a name.

That our friend should have been diverted by any thing, and especially by so *little* a thing as this, from filling out his original scheme, we, who knew something of the character of his mind, and of his animated and graphic style, cannot but lament. As it is, however, the "address," we think, will be read with more interest, and sought after with greater avidity, than if it proceeded in the usual tenor of centennial discourses. It abounds in passages written with much beauty and power. It is enlivened with flashes of wit, with keen sarcasms, and sly innuendos, and with occasional treading upon the corns of orthodox toes, in the neighborhood, which, with our non-resistant feelings, we are unable wholly to approve. It opens upon us very promisingly in the following words: "To commemorate the deeds and experiences of our ancestors is, at the same time, a duty and a pleasure. That duty becomes more imperative, and that pleasure is greatly enhanced, when religion and patriotism combine to prompt and to gladden a public celebration. It is equally in the name of religion and patriotism, that we have, this day, met to commemorate the founding of the First Church of Christ in Pepperell." Thus far, we suppose the writer had advanced in the composition of his "address," when the cry reached his ears. The Philistines are upon us, they have invaded our camp, they have laid their sacrilegious hands even upon the Ark of the Covenant. This seems to have brought a change over the current of his thoughts, and, instead of re-producing the Past, he feels himself compelled to battle for the Present. And he does it manfully, even carrying the war into the enemy's country, and proving that he also partakes of that "mercurial and sensitive" spirit, which he tells us breathes upon the souls of his people, from the atmosphere of the romantic hills around them.

After all we can do nothing but smile at the *agility* with which our Orthodox friends in the good town of Pepperell, out stripped time's tardy pace, in their celebration, and out-witted their heterodox neighbors. It was right that they should proceed upon a *fiction* in this affair,—for is not this the substratum of many of their measures! Is it not consistent that their chronology as well as their theology, should be of the old style, both having their root in the dark ages! We wish they did nothing more than *falsify dates*. But they understand better than we do, how far it is safe to presume upon popular ignorance and credulity. Experentia haud imperiti.

Mr. Babbidge's Address, though somewhat long, and containing some matter, which very properly might have been thrown into the Appendix, is, nevertheless, a very able, piquant, and spirited performance. We commend it to the notice of our liberal friends. We hope they will purchase and peruse it both for their own sakes, and for the sake of its worthy author, who, though wielding a pen of no ordinary vigor and grace, possesses also a modesty, which it was found difficult to overrule, even in a case like this, to draw him before the public. "It makes no literary pretensions, having been prepared in the short interval between the two Centennials, and in connexion with other labors besides those usually required of that 'servant of all work,' a country minister."

It would seem that the founders of the first Church in Pepperell, like those of most of our ancient Churches, were men of much more liberality and breadth of soul, than their pseudo successors. It is noteworthy, that though probably Calvinists, they put forth a covenant, which contains not a single doctrinal feature, that is not in harmony with what is called Liberal Christianity at the present day. "They were strong-minded, pious men, who loved and honored Christ as their teacher and Savior, who cared nothing about the systems of theological doctors, but went for the great practical truths and facts of Christianity, and them alone." We recognize their genuine and worthy descendants in the Church, whose "duplicate," centennial celebration, we are now noticing. They appear to be Christians of a kindred stamp and spirit, as ready as they were to contend valiantly, not only for their civil rights, but for the largest liberty of conscience.

We rejoice in the prosperity and steadfastness of our sister Church in Pepperell. We are not unacquainted with the difficulties with which they have had to struggle, and the sacrifices, which they have been obliged to make, since they were riven asunder, by the spirit of bigotry and exclusiveness, which was brought in privily among them by *foreign influence*. "We know their works, and tribulation and poverty (but they are rich,) and how they cannot bear them which are evil; and have tried them which say they are apostles, and are not, and have found them liars. "We rejoice in the strong and affectionate bond of union which still subsists between them and their beloved pastor, who, when doubt and uncertainty hung over their prospects, cheerfully devoted himself on the altar and sacrifice of their welfare; who has clung to them through periods of darkness and discouragement, laboring with his hands that he might not render the ministry burdensome to them; and who, though he has been repeatedly invited to fields of wider usefulness, and to more liberal means of support, still delights to dwell among his own people. They are now realizing some of the blessings of a permanent ministry, not only in their increased numbers and strength, but in their steady and healthy spiritual growth. We know few greener spots in our Zion than that which may be found, in the small Unitarian Society of Pepperell;—few places, where there is more of the spirit of good, old-fashioned Congregationalism. Long may they continue to illustrate its simplicity, its stability, its independence, its congeniality with that spirit of freedom, progress, and love, which is the distinguishing spirit of our faith. "Fear not little flock; it is your Father's good pleasure to give you the kingdom."

C. R.

Medfield.

For the Register.

THE CHRISTIAN PROFESSION.

MR. EDITOR,—I incline to the opinion that in our customary system of preaching, one subject has not the prominence due to its importance. I mean the duty of making the Christian profession. The obligation to confess Christ, to avow one's self a believer in Christianity does not seem to me, as a general rule, to take a leading place in the aim of the preacher and the apprehension of his hearers. The latter are frequently urged to the communion table as an act of gratitude, but not so often exhorted to the great duty of owning Christ as a debt to truth and justice, in opposition to the open or insidious denials of unbelief, or, in contrast with the lukewarm temper that holds conviction to be compatible with silence and indecision. All ministers, it seems to me, should distinctly press the duty of every one having faith in Christ to profess that belief in simple uprightness and manly openness: that profession must be made in some form which custom has made significant: and that form should be the observance of the Communion, for the plain and sufficient reason that it was chosen and designated for the purposes of a memorial by Christ himself. To this public manifestation of their faith in Christianity men should be moved by what is due to truth, or what the Gospel *is*; and they should be urged to perform this duty to the truth, as a thank-offering for grace, or from a sense of what the Gospel *has done*, and *can do*, for them. Every one, at the age of responsibility, should be asked, or be compelled by what he hears from the pulpit, to ask himself, "Do you believe in Christianity, or not? is it true, or is it false? Do you believe in Christ or not? is he true, or is he false? a real heavenly Savior, or an earth-born impostor? is his Gospel a divine message, or a human fabrication? do you rely on the words of Christ, and the words of his apostles, or not? If you believe in Christianity as divine, as from heaven, and not from men, you should acknowledge it; no matter how that faith grew up in your mind, or on what species of evidence it rests. You may be able to explain nothing of all this, and yet have that faith of a Christian which in conjunction with the spirit of Christ will be sure to honor him. But the question is, is that faith within you? Then you ought to avow it openly and practically, because it is openly and practically, denied. Duty to truth and justice, to Christ and to yourself, requires this of you."

Appeals like this, it seems to me, are especially required by the times. It is making our duty to the truth a matter of *feeling*, to be sure; but what *but* feeling,—deep and right feeling,—have we to set against the coldness either of the philosophic or the worldly spirit? Shall we address reason, when in truth, it is the icy pride of reasoning self-sufficiency, that we wish to dissolve! For is it not clear that the settled skeptic, whether refined or vulgar, and the worlding of every degree, are clad in such a strong and polished armor of sophistries and self-deceptions, that mere appeals to reason are turned aside; and that nothing but the planting of truth deep in the affections can be relied upon to correct the tendency of the human heart to content itself amid the delusions of error and the deceitfulness of sin.

S.

For the Register.

PORTSMOUTH SCHOOL, N. H.

"A teacher in the first school in Portsmouth, N. H.," in your last paper, in attempting to correct the author of the "History of Sunday Schools," is not strictly correct when she states, that, "in 1814 while he (Rev. J. E. Abbott,) was preaching at the North Church, after the death of Dr. Buckminster, at his suggestion, and by his lively interest, a Sunday School, connected also with a charity school, was established." The charity school alluded to, was established in 1812, and not in 1814. The religious instruction in it was, probably, commenced in 1814, for, if we are not misinformed, it was in that year that the Rev. Mr. Abbott was preaching at the North Church.

The truth in the case, is authentically, as we suppose, stated thus: "In 1812, an association of ladies of different religious societies in this town, (Portsmouth) commenced a small *charity* school for the instruction of poor female children in sewing, and in the elementary branches of learning on the secular days of the week. Some of the ladies of the association were in the habit of meeting the children in the school room on the Sabbaths, to give them religious instruction."

On so slight a foundation, the author of the "History," particularly as it was not his object to go into a statement of every minute fact, did not feel justified in giving to this the rank of a district Sunday School. The fact, however, is interesting, and it is to be hoped that the publication of the "History," will serve to bring many more such facts to light. In the last Annual Report of the Mass. Bible Society, by Rev. Dr. Parkman, just published, in a note, he says, "that it appears from the Records of the Church at Plymouth, the home of our Pilgrim Fathers, that in 1680, a vote was passed by that Church, that "the deacons be requested to assist the minister in teaching the children during the intermission on Sundays." In Bethlehem, Conn., also, during the ministry of Dr. Bellamy

in 1740, there was established a Sunday School, which, as we are informed by Rev. Dr. Robbins of Rochester, has continued without interruption."

We have, also, within a few days, been permitted to read a portion of a letter, from a lady of this city, then at Marietta, Ohio, in which she states, that a Sunday School was established in that place so early as the year 1812, by a gentleman who went to settle at that place from Beverly in Mass., who, undoubtedly, obtained his idea from the school which was established at that place, Beverly; the first Sunday School solely for religious instruction ever established in this country, in 1810. P.

For the Register.

QUINCY, ILLINOIS.

Mr. Editor,—I wish to correct an unintentional error in Rev. Mr. Frost's sermon, entitled "The Christian Missionary," published in the June No. of the Monthly Religious Magazine. It stated, p. 260, that on Mr. Moore's arrival at Quincy, Ills., late in the fall of 1840, he found there "scarcely the rudiments of a society. There was no meeting house, no church, and scarcely any organization." Now, the simple facts are, that the Unitarian society in Quincy was gathered in the Spring of 1839, and *legally* organized in the course of the following Spring numbering some twenty names; — that the Lord's Supper was administered to at least some eight or ten communicants, members of that society, as early as the summer of 1839. The meeting house in which that society now worships was built during the summer of 1840, —the season before Mr. Moore went out to take charge of the congregation.

Yours, very respectfully.

W. F. Huntington.

North Hadley, Mass. June 22, 1847.

For the Register.

WORCESTER WEST SUNDAY SCHOOL CONVENTION.

This convention was held at Hubbardston, June 22nd. And a pleasanter meeting was never enjoyed. Notwithstanding the threatening aspect of the weather four or five hundred children were gathered into the village from the outskirts and from the neighboring towns, not to mention the multitude of adults. Here was the Embryo, which if properly nourished, might grow up into a community of subjects fit for the Kingdom of Heaven. Surely here was a rich opportunity for the Christian teacher. It did not pass unheeded. Rev. F. T. Gray was present as agent of the Sunday School Society, and gave a very appropriate and interesting address. Though very general in its topics, it was rendered lively and pointed by many illustrations drawn from the speaker's own experience. The address occupied an hour, yet no one appeared fatigued.

It were unnecessary to give a minute account of the proceedings, suffice it to say that there was a morning and afternoon session in the church, and a Collation in the vestry. And now, I ask, can such celebrations have other than a beneficial influence? Can there be a more effectual mode of manifesting to the young the consistency of social enjoyment with Christian principle? Must not such meetings increase *the knowledge, cheerfulness* and *moral resolutions* of the children? Will not some of our clerical and lay brethren of the city be disposed to lend us their aid and sympathy on such occasions? They will be amply rewarded by the gratitude that will beam from the countenances of those rendered happy. H. F. B.

Barre, June 23d, 1847.

NEW PUBLICATIONS.

Adams' Boston Directory, containing the City Record,—a General Directory of the citizens, and a special Directory of Trades, Professions, &c. 1847 —1848. Boston: Published by Jas. French, Charles Stimson.

We cannot give a more fitting notice of this useful Book, than by quoting entire the following notice of it recently given in the Boston Daily Advertiser.

"The second volume of the Directory prepared by Mr. George Adams, has appeared, and is published by James French, 78 Washington street. Mr. Adams has entered into arrangements with Mr. Charles Stimson, the publisher of the former Boston Directory, and his interest in that work, and the good will of the same has been transferred to Mr. Adams. It is printed in good clear type on handsome paper, and contains all the information to be desired in such a work. The Capital letter introduced into the heading of each page makes the search for a name less troublesome. A business Key is added to the Directory, in which all trades and professions are alphabetically arranged under their respective heads."

Godey's Ladies' Book, for July.

This number has twelve extra pages and is richly embellished.

Of the long articles of reading matter we cannot speak from knowledge, as we have not read them. They ought to be good. There should be none but good matter in a work with such contributors as are claimed for this. And we infer with some confidence, that the matter is all good and useful, from our impressions of what we have read. The "Treasury" contains gems of truth and pure sentiment. And the articles on "health and beauty" manifest benevolence, and inculcate useful practical lessons. We may safely conclude that such sound and valuable teachings would not be found in bad company.

People's Journal, edited by John Saunders, London.

Howitt's Journal, by William and Mary Howitt London.

These popular and instructive Foreign Journals for June are received by Crosby & Nichols.

Boston Port Society's Eighteenth Report.

The important labors of this society should never be lost sight of. Besides this, we are glad to know that there are two other ministeries to Seamen established in Boston. And when we consider the increase and extent of the American Marine, none can doubt that their labors and efforts are all needed. We are told that the American Marine, including those engaged in the naval, mercantile and fishing marine, amounts to one hundred and fifty thousand men. It will be seen then, that there is work enough to do,—need enough of benevolent, moral and religious effort to reclaim, restrain, instruct, comfort and save this important but exposed and too long neglected class of our brethren.

The labors of the Seamen's Aid Society should be remembered in this Connection, and the "Mariner's House,"—a temperance boarding house for Seamen, North Square, erected by the Port Society, almost wholly by contributions of inhabitants of Boston.

Arabian Nights Entertainment.

Handsome copies of this work are to be found only in the expensive illustrated English or French editions. Messrs. C. S. Francis & Co., of New York, and J. H. Francis, Boston, have begun the publication of a handsome edition of the work. It will be embraced in six numbers, the first of which is now issued.

Littell's Living Age, No. 163, is received. An interesting number.

First Lessons in Human Physiology, with brief rules of Health; for the use of Schools, by John H. Griscom, M. D.

This book is prepared for the especial use of the young, and is, we believe, from a cursory examination, adapted to their comprehension, and likely to prove a pleasant and instructive book.

Sunday School Society's Nineteenth Annual Report is received. It is published by S. G. Simpkins. We shall give some passages from it next week.

The Christian Examiner for July, edited by Rev. Drs. Lamson and Gannett, and published by Messrs. Crosby & Nichols is received, with its usual promptness; but too late in the week to speak more of it in this paper.

We have received also The Religious Magazine, edited by Rev. F. D. Huntington and the Child's Friend edited by Mrs. Follen, both published by L. C. Bowles.

OBITUARY.

The following beautiful tribute to the memory of a departed school-mate, appeared in the last number of the "*Beacon Light*," a monthly journal conducted by the young ladies of the "Beacon Hill Seminary," of which the Rev. Hubbard Winslow is the Principal.

EMMA CORDELIA MACKINTOSH

Died in Cambridge, May 16th, after an illness of 18 weeks, Emma Cordelia, youngest child of Peter Mackintosh, Esq., aged 17.

Death has snatched from our pleasant school-circle, one whose eye beamed light, and on whose cheek was the hue of health. She began the year with us, and there seemed nothing to blight her fair prospects for the future. But consumption laid its withering finger upon her, and day after day she faded by rapid decay. Life was sweet and promising, and yet she resigned its almost untasted pleasures calmly and happily, for her heavenly Master called her. She was the light and joy of her home, for,

"She was the *youngest*.
What fire-side circle hath not felt the charm
Of that sweet tie? The youngest ne'er grow's old."

Death comes unbidden to every circle, and sunders the dearest ties. Are we not reminded that "in an hour we think not," he may enter again our much loved school, and take another from her classmates and her studies? Let us then prepare our hearts for the future happiness of heaven, while we are enriching our minds with the wisdom of this world. Let us all strive earnestly to be ever ready to cross the "dark river of death," and though the summons come early, as it did to her who has gone, we shall be willing to go to our Father in heaven.

"Weep not for her!—She died in early youth,
Ere hope had lost its rich, romantic hues;
When human bosoms seemed the homes of truth,
And earth still gleamed with beauty's radiant dews.
Her summer-prime waned not to days that freeze;
Her wine of life was run not to the lees!
Weep not for her!

Weep not for her!—her memory is the shrine
Of pleasant thoughts, soft as the scent of flowers,
Calm as on windless eve the sun's decline,
Sweet as the song of birds among the bowers,
Rich as a rainbow, with its hues of light,—
Pure as the moonshine of an autumn night:—
Weep not for her!"

R. L.

RELIGIOUS SUMMARY.

Free Church of Scotland. The General Assembly of the Scottish Free Church was in session when the Cambria sailed. The representation was quite full, embracing some of the most distinguished men in Scotland.

The revenue of the Church during the past year amounted, in all, to £320,724, 11s. 2d. We find by adding this to the receipts of former years, that the Free Church, during the short period of its existence, has raised the remarkable sum of £1,320,545 for the various purposes of religion and philanthropy.

The business of this large and respectable body, actively engaged as it is, in various enterprises of religion and philanthropy, is very considerable and very interesting. We only name the leading departments of business on which reports were made and discussions held. Finances—Cheap Publications—Foreign Missions—Colonial Missions—Continental Missions—Church Free Schools—Government Education—Support of Ministers. [The gross revenue of the Sustentation Fund for the past year, was £83,117]—Church Building—Temperance—Discussion of American Slavery.

The facts stated in regard to the free schools are worthy of note. It seems that one of the enterprises of the Free Church is to sustain an extended and efficient system of free schools. The number of free schools is 650. The number of pupils reported as in attendance on 595 of these schools is 44,036. It is stated that the number of pupils in the Free Schools is greater than in all the parochial schools of Scotland besides. Of these schools 327 are Congregational.

The number of Churches erected since the disruption is 676—54 during the past year. Of these 487 are free from debt.

Scotch Presbyterians. Two of the principal seceding Presbyterian bodies in Scotland—the Secession and the Relief Churches, so called, have recently united under the name of the United Presbyterian Synod of the Secession Church. They now comprise about five hundred congregations. Those of the Free Church amount to between six and seven hundred. We are told that the two bodies together considerably outnumber the congregations of the Established Church.

Death of Dr. Chalmers. It has been announced, and is generally known to our readers, that this distinguished man died on the night of Sunday, 30th of May. It is not for us to attempt a delineation of the character, or to set forth fittingly the high claims of this distinguished theologian and extraordinary Christian Teacher. But as our readers may be gratified to know some particulars of his death, which they may not yet have learnt, we quote from the New York Evangelist, a few passages to this end. After a few words of deserved and fitting eulogium on this great man, the Evangelist proceeds to say:

"It is impossible for such a mind suddenly to depart from our globe, for such a light to be put out, instantaneously, in its full blaze, without producing, for a season, an impression of pervading solemnity over all Christendom.

He died alone, in the night; no one with him but his God and his Savior; unwarned by wasting illness, and expecting death. He dreamed not of his sudden departure, though prepared for it. He was taken in the unwasted strength of body and mind, without any preparatory warning, as suddenly, almost, as if an orb in the heavens had gone out while mankind were gazing at it.

He had retired early from the family on Sabbath evening, apparently in perfect health, having made arrangements, with his papers by his bedside, to resume on Monday morning, the labors, in the midst of which his last earthly Sabbath of rest had intervened. The General Assembly of the Free Church of Scotland was in session in Edinburgh, and the Report of the College Committee to that body was to have been prepared and presented by Dr. Chalmers on Monday forenoon.

He was in the habit, ordinarily, of ringing his bell at six o'clock in the morning, for a cup of coffee; but on Monday morning, no sound was heard at the accustomed hour. Professor Macdougal was to have received from him a packet of papers at an early moment, and called a little before eight, when the housekeeper knocked at the Doctor's door, but received no answer, and sent word to the Professor that the papers should be handed to him as soon as the Doctor was awake. After the lapse of half an hour longer, the housekeeper, on the call of another individual, again knocked at the Doctor's bed-room, and receiving no answer, the alarmed domestics of the family determined themselves to enter the chamber. They found their revered master, in a half reclining posture, entirely dead, cold as marble; so that life must have departed for several hours.

It would seem, from his attitude, that he must have raised himself to a sitting position in the night, in consequence of oppression or pain, and while awaiting relief in that posture, with the arms folded across the breast, the head dropped back upon the pillow, in sudden death, without a struggle. There is said to have been no trace of sorrow or pain, but an air of deep repose in the countenance; and the manner in which the bed-clothes were arranged about his person was such, as to show that there had been no conflict with the king of terrors, but a passing away of the spirit as calm as it was unexpected.

The impression produced by this solemn event on the whole city of Edinburgh, was most profound. The two General Assemblies, one of the Established, the other of the Free Church of Scotland, were holding their sessions; and that day, Dr. Chalmers, so illustrious a member and leader in the Free Church, was expected among them, with his wonted dignity and power. [His age was sixty-seven.] The announcement of his death must have been overwhelming. All Scotland mourns for him, and not Scotland only, but Great Britain, America, and the world."

The Assembly of the Free Church, and also the Assembly of the Established Church were both in session at the time of Dr. Chalmers' death, and both at once adjourned at the announcement of the intelligence of it.

Death of Dr. Vinet. The intelligence of the death of Professor Vinet of Lausanne, Switzerland, is just received. He died comparatively young, at the age of *fifty*. He was considered the ablest champion in Europe, of the separation of Church and State. Dr. Vinet, with various friends in the Canton of Vaud who shared his opinions, had abandoned the Established Church of that Canton and organized a "Free Church." We are told that the last work of his life was to assist in the organization of that Church and the formation of its articles of Faith and Government.

Daniel O'Connell. The New York Evangelist speaks thus of him.

"The great doctrine of political justice to men without regard to their religious creeds, and that spirit of real, practical toleration, so long enshrined in the creeds, but so little shown in the practice of the Christian world, now become one of the characteristics of the age, and above all, the great practical exemplification of the power of peace, of the superiority of moral over brute force, will be forever associated with the name of O'Connell. These are achievements of incalculable worth, and have done much to promote the civilization and progress of the world."

SECULAR SUMMARY.

The President's Journey. We briefly mentioned, last week, that President Polk was on a journey to the North, and would visit Boston. Having been received in Philadelphia with due form and ceremony the President left that city for New York, on Friday morning, the 25th inst. He was received in New York with proper attention, —reviewed the troops assembled at the Battery,—held a levee at the city Hall,—passed over to Brooklyn, and visited the Navy Yard, Dry Dock, and other public works. On Monday morning he started on his journey to Boston, via New Haven, Hartford, Springfield and Worcester, at each of which places he stopped for short periods. At Springfield he lodged and visited the U. S. Armory. He was received at the foot of Beacon street in this city, about noon on Tuesday by the City Authorities, and military escort provided by the Governor. Having been officially introduced to the Mayor, Mr. Quincy, the President was welcomed by him in the following address.

Mr. President:—In behalf of the citizens of Boston, I welcome the Chief Magistrate of the Union to the metropolis of Massachusetts. I welcome you as officially the representative of those, whose fathers stood by ours in the days of the Revolution, and of the twenty millions who now, with us, constitute this great confederacy. I welcome you as a statesman, to an acquaintance with the men, and to an examination of the institutions of New England. To an acquaintance with men whose industry, intelligence, and enterprise, has clothed this barren soil with plenty, and made it the abode of art, and science, of virtue, and religion. To an examination of the institutions, particularly of the free school, the peculiar institution of our land, by which, with the blessing of Heaven, we hope to continue a race of intelligent freemen, who will understand, maintain, and transmit the liberties and virtues of their fathers to the end of time. We receive you as we received your predecessors in office, and ask that you will grant us, as they did, the honor of considering you the guest of the city during your stay among us.

To this the President replied, as nearly as could be ascertained, in the following words:—

Mr. Mayor—For this manifestation of welcome to the capital of New England, I feel the most ardent sensations of gratitude. In the history of my country I have read of your free institutions of learning—your common schools—and it is with no ordinary feelings of pleasure that I pay my first visit to this great city; the ground which those noble institutions have hallowed as peculiarly their own. With you, Sir, I agree that upon the intelligence and virtue of the people, depends the perpetuity of the free institutions under which we live; and I hope that during my short sojourn among you, I may become personally acquainted with many of those excellent men who have made your city so celebrated for benevolence and liberality.

The President afterwards entered a barouche with the Mayor, and was escorted through various streets to the Revere House, in Bowdoin Square. On Wednesday forenoon he visited the Navy Yard, and was received by the citizens of Charlestown. In the afternoon he took passage for Lowell.

On the President's arrival at Lowell a procession was formed which marched through the principal streets. The mills were closed and the sidewalks and windows were crowded with citizens. About six o'clock the President and Suite alighted at the Merrimack House, where preparations had been made to receive him. He was to leave for Concord, N. H., in the morning. The Traveller states that he will proceed directly from Concord to Portland, and without stopping to take a steamboat for Augusta. On his return from Augusta he will have a public reception at Portland, (where he is to remain over Sunday) and also at Portsmouth. It is probable that he will then immediately return to Washington.

The War. By late accounts we learn that the movements of all small parties of our troops, wagon trains, &c., are closely watched by guerillas, and at every convenient opportunity attacked by them. Several parties of American troops have been recently attacked in this manner. They were finally concentrated at the National Bridge, and were there attacked again by the Mexicans. The battle lasted several hours. The Mexicans were defeated with a loss of about 100. The Americans lost 15 killed and 40 wounded.

Gen. Shields had joined Gen. Scott with 1000 men.

It was understood that no preparations for resistance had been made between Puebla and the capital. Gen. Scott would remain in Puebla till reinforced.

The New Orleans Picayune contains some further accounts of the late attack on the train sent from Vera Cruz to reinforce Gen. Scott. The train under Col. McIntosh had progressed only with continual fighting. The guerrilla parties were large and bold. They had already captured $20,000 of specie, and knew that there was $200,000 more with the train.

Considering the strength of the escort which accompanied this train, (800 strong) the attack upon it is in a bolder vein than has characterized the achievements of these predatory bands of guerillas. Their pertinacity in harrassing the troops, too, argue strength; and that Col. McIntosh should deem it expedient to send for reinforcements is significant of more formidable danger than it has been thought of late beset the road. The Vera Cruz papers notice the audacity of the guerillas in entering the city of Vera Cruz and committing depredations upon the outskirts of the camp. Such boldness is no presage of peace, It indicates a more extensive preparation for annoying the army than the country was supposed to be capable of making.

If the same sympathy exists along the line of communication from Vera Cruz to Mexico as was known to obtain between San Luis Potosi and the valley of the Rio Grande, the operations of the guerillas would lead to the belief that Gen. Scott will have some difficulty in getting to the capital yet.

From a letter in the Phil. U. S. Gazette, written from Vera Cruz 10th June, we give the following, in regard to the attack on Col. McIntosh.

The escort was thrown into great confusion, and if the 1000 or 1200 Mexicans had known how to profit by the first advantage gained by them, the whole train, including the $300,000 in specie, would have been captured.

The fever is making great ravages here, in all classes. The new comers generally are carried off with it, and even the acclimated are not exempt, for I myself am by no means well.

The following rumor from Vera Cruz will pass for what it is worth.

An old priest of great distinction at Alvarado, received on the 8th inst. a letter from his brother in the city of Mexico, to the effect that Herrera's election would take place on the 20th of June, and would be supported by the united Church party, deciding the issue of peace or war. The letter declares that a continuation of the war would be the downfall of the Church: that it behooves them to unite with the peace party and put an end to the war; that immediately on Herrera's election being decided, propositions for peace will be made to our government and concluded in a short time afterwards.

Late Despatches from the Army. We learn from the Union of the 28th ult, that despatches had been just received from General Scott, by which it appeared that he had advanced as far as Rio Frio, where a despatch was said to have met him with a proposition for Peace. It is supposed, if credence is to be given to this, that he will remain at that place till about the 22nd, partly to receive re-inforcements, and partly to give the Mexicans time to negotiate with a better grace.

Harvard Centenarians. To-day, (June 28th) Dr. Ezra Green, of Dover, N. H., [Harvard College, 1765] completes his hundred and first year, with his powers of mind, as we are led to suppose, scarcely, if at all, impaired by length of days. We could strictly affirm thus much from personal interview, but little more than a twelve month ago. Dr. G. has outlived by more than sixteen years all his classmates; the latest survivor, (Andrew Fuller,) having died at Lyndeborough, N. H., in April, 1831, aged 88.

Within a fortnight, a *second* centenarian will be added (*Deo volente*) to the Harvardian roll, a coincidence unknown till now. The Hon. Timothy Farrar, [Harvard College, 1767] formerly of the Supreme bench of New Hampshire, whose life has been passed at New Ipswich, N. H., until about five years since, when, for the solace and society of a daughter he removed to Hollis, was a native of Lincoln in this vicinity, where he was born July 11th, 1747.

[Transcript.

The day just named, we understand, will be observed by the gathering at Hollis of the friends and descendants of the Judge, and by appropriate services.

Evening Gazette. Mr. W. W. Clapp who has had the control of the Evening Gazette for 30 years, and "sustained it in credit and prosperity" to the present time, has surrendered it to his sons, Messrs. Charles W. Clapp & W. W. Clapp, Jrs. They have our hearty wishes for a success equal to that of their predecessor.

The Crops. We would guard against unjust suspicion of wrong motives in the originators of the late discouraging accounts running through the papers, in regard to the crops. Yet on reading the following encouraging statements from the Boston Courier, we find it difficult to divest ourselves of the impression that the former doleful accounts had their origin, to a good extent, in selfish and speculating motives.

The Courier says:—

The following, from the Journal of Commerce, sums up a result similar to that at which we have arrived, after three or four days' reading of our exchange papers. Even the newspapers in Michigan begin to correct the lugubrious accounts of the letter writers, and dissipate the idea that the wheat crop of that State has been *first* killed by the frosts, and *afterwards* eaten up by the fly. The accounts from the cotton crops are also good:—

In the southern states generally, the wheat crop is better than usual. We have never known more than two thirds of a crop in Maryland until now. The accounts from Virginia are decidedly favorable. In brief, whoever has calculated upon a short wheat crop in this country the present year will be disappointed. Of course there are particular districts or sections where more or less damage has occurred, but in the aggregate the crop is fine, and the surface sown unprecedentedly large. The new crop will be ready for market before the old one is out of the way.

As to Indian corn, the prospect is that there will be surplus enough to feed all Ireland throughout the year; but the difficulty will be in finding means to transport it, i. e. in case it should be wanted.

By the late arrival favorable accounts are received of the appearance of the crops in the south of Germany, and on the shores of the Mediterranean and Black Sea.

Steamboat Explosion. When will the government of our country take efficient measures for preventing such awful destruction of life by steamboat explosions as are recorded in the article we give below? Let the owners of boats be mulcted in the sum of $5000 for every instance of loss of life from such avoidable occurrences, and very soon they would become extremely rare. Every man who travels is bound in duty to himself and family to exert himself to arouse attention to the enormity of this evil, and to the remedy.

The N. O. Delta, of June 9th, states that a terrible explosion took place on board the steamboat Edna, on the 4th inst., on her downward passage from Ouachita to New Orleans. The accident happened opposite the town of Columbia, as she was starting from the landing, instantly killing twenty or more persons, and dreadfully wounding several more.—Amongst the killed are—Judge G. Mayo, of the 11th Judicial District, L. M. Duty, Claiborne Parish; A. G. Hill, Champagnole, Ark.; Mr. O'Neill, and one person, name unknown, from South Carolina; J. H. Vass, barkeeper; Jas. Poole, pilot at the wheel; Olive Mushon, 2d engineer; Austin Stigro, carpenter; two deck passengers, and eight deck hands and firemen, names unknown; also, a gentleman from Florida, supposed to be Mr. A. M. Jones. Several others were wounded.

The boat sunk immediately after the catastrophe, and nearly every thing on board was lost. Seventeen of the bodies had been found. Several of the wounded have been brought to this city.

Curious and Beautiful Incident. Over the pulpit, in the chapel at West Point, as some of our readers may perhaps have remarked, stands a fine allegorical picture from the true-to-life pencil of Weir. A part of it represents Peace, as a female figure, holding an olivebranch in her hand. During the performance of divine service, one or two Sundays ago, a small bird flew into the church, and made several attempts to alight on the branch! A better criticism upon the fidelity of the artist's representation of air and foliage could scarce be imagined. The same compliment, as our readers will remember, was paid by a bird to Appelles, some three thousand years ago. [Home Journal.

Next Congress. The importance of Christian wisdom, and of steady faithful and unflinching adherence to principle in our next Congress can hardly be over estimated. The Republic has now need of the aid of all her able and patriotic sons. Alluding to this subject, and to the rumored probability of the election of a late distinguished Senator to the office of Representative, the New York Tribune says:—

"Mr. ——'s public services are too well known to require more than an allusion on our part:—we cannot, however, forbear remarking that never in our previous history were his great experience, enlarged patriotism and commanding abilities so much demanded, as in the present crisis of our national affairs. The next Congress that assembles at Washington is destined, in our belief, to agitate and act upon matters involving the whole future destiny of this country. *A more important Congress has never convened at Washington.*"

Poverty in the city of Paris. Great efforts have been made in the city of Paris, during six months past to relieve the distresses of the poor. By a late statement of the Debats it appears that the whole population of Paris is 945,731. And of these 66,150 are enrolled paupers, and 422,440 receive bread tickets.

The number of paupers, then, according to this statement is one to fourteen of the inhabitants,—and the number of those receiving bread tickets is as 44 to 100 of the whole population.

MARRIAGES.

In this city, by Rev. J. B. Waterbury, Mr Alfred E. Beach, son of M. Y. Beach, Esq. of New York, to Miss Harriet E. Holbrook, daughter of J. F. Holbrook, Esq., (Holbrook Carter & Co.,) of this city.

At Winter Hill, Somerville, on Tuesday evening, by Rev. Mr Ellis, Mr George F. Cutter, Purser U. S. Navy, to Miss Mary Louisa, daughter of Charles Forster, Esq.

In Salem, June 30, by Rev. Mr Frothingham, Dr. J. Francis Tuckerman, U. S. Navy, to Miss Lucy S. Saltonstall, daughter of the late Hon. Leverett Saltonstall.

At East Medway, 28th ult., Mr William W. Leland, of Sherburne, to Miss Clara H., only daughter of J. D. Richardson, of M.

At South Natick, 22d inst., by Rev. T. B. Gannett, Charles B. Sedgwick, Esq., Attorney at Law, of Syracuse, N. Y., to Deborah White, daughter of the officiating clergyman.

At New Haven, Ct., by Rev. Dr Hawes of Hartford, Mr Robert F. Fish, of this city, to Miss N. P. Whitemore, of N. H.

At Washington D. C., June 23d. Hon. L. H. Arnold, ex-Governor of Rhode Island, to Miss Catharine Shonard.

At the Legation of the United States, in Paris, April 30, Rev. Romeo Elton, D. D., late Professor in Brown University, Rhode Island, to Miss Prothenia S. Goss, of London.

DEATHS.

In this city, 22d inst., Mrs Elizabeth, wife of Nicholas Little, 54.

June 16th, Mr. Jonathan Ingalls, 82.

In Roxbury, June 25, Mrs. Harriet Davis, relict of the late Charles Davis, Esq., of R.

In Salem, June 90, Mrs. Clara, wife of John Bertram, Esq., 37.

In Framingham, Isaac Warren Esq., 72, for forty years a merchant of that place.

In New Haven, June 25, Mrs Rebecca Webster, relict of the late Noah Webster, in the eighty second year of her age.

In Portsmouth, N. H., Robert Smith, Esq., 63.

In Sag Harbor, June 23, Mr Otis Russell, of New Bedford, 71.

☞ J. B. GOUGH—4th of July. This able and eloquent advocate of Total Abstinence will deliver an Address in the Tremont Temple on Sabbath Evening, July 4th, at 7½ o'clock. Select Music by the choir.

Admittance 12½ cents, to defray expenses

M. Grant, Pres B. T. A. S.

F. R. Woodward, Sec'y. jy3

☞ FLORAL PROCESSION—JULY 5th, 1847. The Procession will form at the Warren Street Chapel at 7 o'clock on Monday morning.

The Teachers and Pupils of the Institution, the Delegates from other Schools, and all who wish to assist upon the occasion, will please report themselves accordingly. The Procession will move at 9 A. M., through Warren, Tremont, Park and Beacon streets to the Public Garden.

The Exhibition, Sale, Dances, &c., will take place in or near the Pavillion on the grounds.

Bouquets, Moss, embroidered and fancy baskets, wreaths and grasses, and refreshments will be offered for sale.

The children's dances will be continued through the day in a pleasure marque, furnished by Mr. Cushing.

The gates for public entrance will be designated by wreaths and flags.

The Ticket offices will be opened on the right of each gate. Admittance 12½ cents. jy3

☞ ANTI-SLAVERY CELEBRATION OF THE FOURTH OF JULY. A Celebration of the Anniversary of Independence, under the direction of the Massachusetts Anti-Slavery Society, will take place at Harrington's Grove, Waltham, on Monday, July 5th.

All true friends of freedom, from places near and remote, are invited to be present, and aid in effective and appropriate notice of the day. A large number of eloquent and able advocates of the cause will be present; among whom will doubtless be Wm. L. Garrison, Frederick Douglass, Edmund Quincy, Revs. C. Stetson, and J. Weiss, W. I. Bowditch, and W. A. White, Esqs., and others.

A choir of Waltham gentlemen will give the valuable aid of vocal music on the occasion.

Refreshments are to be provided after the manner of a picnic party. In addition, however, Ice Creams, and other refreshments will be for sale at the Grove; and an abundant supply of cold water provided.

The Cars of the Fitchburg Railroad leave Charlestown at 7, 9, and 12, A. M., and will take passengers to the immediate vicinity of the Grove.

☞ Railroad Tickets, for the excursion, may be obtained on Friday and Saturday, July 2d and 3d, at the Anti-Slavery Office, 21 Cornhill.

In behalf of the Committee of Arrangements.

jy3 SAMUEL MAY, Jr.

☞ A meeting, for the organization of a branch League of universal Brotherhood, will be holden at Washingtonian Hall, Bromfield street, July 4th, at 3 o'clock, P. M. Signers of the Pledge, and all interested in the great Principle of Peace, are earnestly invited to attend. Per Order of the Committee,

jy 3 H. P. TRASK.

☞ FAIR IN LYNN. The Fair in aid of the "Prisoner's Friend Association" will be held at Sagamore Hall (near the second Depot) on Monday, the 5th of July. The Hall will be opened at 9 o'clock, when the usual variety of useful and Fancy Articles, Flowers, Refreshments, &c will be offered for sale.

Addresses from some friends of the cause will be delivered in the evening.

N. B. Donations for the Fair may be directed to the care of Christopher Johnson, No 3 Sagamore Building.

☞ THE MAINE WESTERN MINISTERIAL ASSOCIATION will hold their next meeting at Rev Mr Wheeler's, in Topsham, on Wednesday, July 14th, at 10 A. M. A dissertation will be read by Rev Mr Judd, upon "Christ's treatment of existing evils, moral and political."

jy3 2w J. T. G. NICHOLS, Sec.

☞ NOTICE. The Thirty First Annual Visitation of the Divinity School in Cambridge will take place in the Chapel of the University, on Friday, the 16th of July. The Exercises, consisting of Dissertations by members of the Senior Class, twelve in number, will commence at ten o'clock. 2w jy3

☞ THE MIDDLESEX NORTH ASSOCIATION will hold their next meeting at Rev Mr Niles's in Lowell, on Wednesday, July 7th, at 10 o'clock, A. M. Jos. C. Smith, Scribe.

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REVIEW OF THE REV DR. POND ON THE FACTS AND PHILOSOPHY OF SWEDENBORG, by Wm B. Hayden, 6¼c, published by OTIS CLAPP, 12 School st. jy3

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FOR Sale or To Let, in Old Cambridge, two new and modern built Dwelling Houses, eligibly situated on Cragie st., about three minutes walk from the Colleges. Each house contains 12 rooms, with every convenience for genteel families, with a fine Garden attached to the same, with Fruit Trees, Currant Bushes and Shrubbery, &c. They are well supplied with the best of water.—Coaches run to and from the city every ten minutes. A large portion of the purchase money can remain for a long time. Bank or Railroad Stock would be taken in exchange.

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It is beautifully printed, on a large, clear type, and is amply illustrated by engravings. Retail price, 38 cts.

The "New York Public School Society," after fully testing the book in four of their schools—two male and two female—were so fully convinced of the importance of the subject, and the excellence of the work, that on March 4th, 1847, they unanimously

Resolved, That Griscom's small work on Physiology be adopted for general use in the upper schools, and that a copy be placed in the primary schools for each of the teachers, assistants and monitors."

Copies furnished to teachers gratuitously, for examination.

Published by Roe Lockwood & Sons, New York, and by WM. J. REYNOLDS & CO., No. 20 Cornhill, Boston. 4tis je26

THE CHRISTIAN EXAMINER AND RELIGIOUS MISCELLANY, No. CXLII, for July, 1847.

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VI.—Martin Luther.
VII.—The American Loyalists.
VIII.—Notices of Recent Publications.
IX.—Intelligence.

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POETRY.

[For the Register.]

SABBATH MORNING.

This is the hallow'd day of rest,
For sacred contemplation made;
Be still, rude tumults of my breast,
And passions that my peace invade.

I would be thoughtful nor delay
To call my restless spirit home,
To lure it from the devious way
In which, alas, it loves to roam.

Shall I alone be unprepared,
The willing slave of worldly love,
When e'en rejoicing nature seems
To breathe more soft and tranquil air?

How calm and lovely is the scene
This holy morn presents to view,
The hills and vallies smile serene
And glitter with the morning dew.

Come, grace divine, and o'er my soul
Thy heavenly influence pour;
Come bless me with thy mild control
And teach my heart to adore.

Then will the homage that I pay,
A poor yet grateful tribute rise,
And be accepted by my God,
A humble, morning sacrifice.

MISCELLANEOUS.

SUSAN LEE'S BIRTH DAY ADVENTURE, AND WHAT CAME OF IT.

A TALE, BY EDWARD YOUL.

Part I.

A spring morning was never more welcome to any small but very very pleasing specimen of humanity than it was to little Susan Lee at daybreak, or about one hour after, of the twenty-second of March month, in the year for universal Christendom, 1846; a year which my readers will easily remember to have been very precocious in its vernal tendencies. By the twenty-second of that month, the hedges were in full leaf. Trees came out strongly in spring fashion. Daisies were up, and looking lively. Like other precocious things, however, such as genius, for instance, the maturity of that year did not realise the promise of its youth; at least in fecundity: for it was almost unexampled in fair weather. But we must not speak lightly of the ordinations of the seasons.

Little Susan Lee had received paternal and maternal injunction to dress herself in her best—her very best apparel. Poor Susan! if clothes on the back be real indices, as the world will have it they are, of merit at the heart. Her apparel was new once, undoubtedly, but it must have been a weary while ago, though; and so, to state a very shocking truth, Susan was shabby. But there was not a cloud on that March morning; and there was no wind stirring, and really the air was warm, as if the year had been a month older. And a little neighbor had told her on the previous night, that there were primroses in the country,—as indeed there were, growing and blowing on banks that had a southerly aspect. *Did* her thoughts dwell then, for one moment dwell upon her faded dress? No,—she thought only of her journey, of the grandfather she was going to visit, of the presents she was to carry him, of the fine morning, and of the primroses.

And she had thankfulness—this young child—in her heart of hearts for the fine morning. She did not express it in words, but it lay like a serene joy in her breast; and ever and anon found utterance in a warbled verse of song. On that March morning, Susan was twelve years old. Her grandfather would also say, "I am sixty-three years old to-day." Thus, childhood and age might exchange birthday compliments.—Twelve and sixty-three. Prospect and retrospect.

Susan took her basket, which contained her present, and into her little pocket she thrust a purse of her own knitting, which contained her mother's present, eighteen shillings in hardest silver. Absalom Lee was as hard working a nobleman as you could find in London, or in seven days' ride beyond it. Very coarse were his honest hands, that for eighteen years had been making bricks as fast as they could be made. And Agnes Lee, his wife, did jobbing, and charing, and washing; a much-toiling, manifold-deserving lady. A better couple never lived in God's sight religiously. These were Susan's parents; and with their consent, and even by their direction, did Susan undertake the journey to which she was now bending all her energies—even to Croydon. From Lewisham, where her home was, the distance was eleven miles. But she was likely to get a lift upon the road, would sleep at her grandfather's, and return the next day; again, it was probable, getting a ride that would ease her feet upon the homeward route.

Primroses on southern banks, and green hedges, and trees that nod to you in their first leafiness, with a dry, hard, gravelly road, that at every fresh turning bids you come on and welcome, alluring you with promise of beauty hitherto undetected. Above all, the songs of birds, and the clear, invigorating atmosphere,—not forgetting the beautiful blue sky overhead,—are glorious attendants upon a spring journey into the country. The rays of the sun warm you, but are not oppressive. You can almost look at the great planet without winking. Susan was minded to do so, but on making the experiment she was forced to convert one of her hands into a verandah, and did not entirely succeed even then. However, in having to blink a great deal, and in getting dazzled, there was a zest given to the charms of the morning—a radiant morning. Merciful Heaven, make such mornings, or rather the enjoyment of them, very plentiful to poor children, and poor parents!

Her mother had said to her, "Don't talk, Susy, to trampers on the road; many of them are dishonest, and would rob you, if they found that you had money about you." Susan, of course, promised that she would not, and looked, in consequence, very shy upon a travelling tinker who overtook her, and who persisted in calling her his little sweetheart, his little wife, and other nonsense of that sort, until he became audaciously ridiculous, and addressed her as grandmother, and aunt Peg. The child did not know whether to laugh or cry. There could be no harm in the tinker she thought—he had such a merry face. And the young disciple of Lavater judged aright. There was no harm in the tinker—none at all. For if ever honesty was written on man's brow, it was written on the brow of that tinker. Even the child could tell that it was no mask—no forgery of his own. When the writer is Divine, the caligraphy is too beautiful—too glorious to be forged.

He altered presently, and instead of the jovial, jocular fellow he had been, grew saturnine, with a slight leaning towards misanthropy. Indeed, before long, he became hypochrondriacal, and averred that he regarded mankind as shams.

"Now," he said to Susan, "you wouldn't think that I was a sham, would you? But I am."

He said it earnestly, as if he meant it. Perhaps he did. But Susan replied, that she did not quite understand him.

"I mean," said the tinker, "that I am a fudge—that's my meaning,—a fudge,—and we are all fudges,—*you* are a fudge."

Susan was uncertain; she had never been called so before. After musing for a minute or two, she ventured (not forgetting her mother's injunction, by the bye, but she couldn't shake her companion off) to ask whether a fudge was to be considered good or bad?

"Why, that's as it happens," rejoined the tinker; "there are some good fudges, perhaps; I can't say I've known 'em though. There was a man down in the country, where I was lately, who wanted to get into Parliament, and so he gave two hundred pounds towards a school for teaching poor children to read and write. Now, the folks in those parts called him good. I said—*fudge*. So putting that and that together, it makes good fudge, don't it? Oh, half the world is fudge," said the tinker, roundly.

"You said just now that all the world was," remarked Susan.

"Yes, all the world. O yes, all. The birds an't—the animals an't,—but we are—fudges all of us."

He became thoughtful after this, and did not speak until they came to a spot where two roads crossed each other at right angles.

"I am going this way," he then said, facing the left hand road. "Good bye. Mind, you are a fudge—I am a fudge—we are all fudges."

He made a comical obeisance, and Susan went laughing on her way. She soon came to a public house, the landlord of which knew her father, and undertook to get her "a lift" in the next cart or wagon that came by. She had not to wait long. The driver was civil enough, but was not inclined to be affable, so she did not venture to ask him what a fudge meant, and whether he thought that appellation might justly belong to her. When she remembered that the tinker had exempted birds and animals, she hoped within her own mind that he had misjudged her, for in innocence and contentment she desired to resemble birds and animals.

Oh, that grandfather! Sixty-three years had dealt kindly with him. Fifty-three you mean? No, threescore and three on that March morning; but wearing them as lustily as old Time himself: a decided hale, fresh, youthful old man. Ah, youth lingered in his heart, and then the face never grows old—never, but goes quite young and even childlike, to heaven. Of course he was glad to see her, glad and surprised, for he had had no intimation of her intended visit conveyed to him. He would have had a pudding made, if he had, he said, and have boiled a rabbit. Oh, Susan laughed at that—a rabbit, of all things!

"Why, see, grandfather, what I have brought in my basket;—my present, mind, for I paid for it, though my mother made it, and I paid for the baking, too, all out of my own earnings. There—a rabbit pie. I called it my present, but it's like making myself a present, an't it? for I shall help you to eat it, grandfather."

She clapped her hands, and her merry laugh rang freshly out, at the old man's feigned astonishment.

"To think, grandfather," she said, "that you should have said 'rabbit,' and that it should be a rabbit pie. Now, if it had been mutton it would not have been a joke, would it?"

Why, of course not; but, being rabbit, it was a Joe Miller, quite.

"And now for mother's present," she continued, and her little hand dived into the pocket for the purse containing the eighteen shillings—deeper—deeper: no, there was no purse there.

It was quite true; there was no purse there.

The tinker must have robbed her. She would never trust human countenance again. Oh, it is a sad hour for the heart of child or man; and worse, much worse must follow it, when the Lavater theory becomes suspected.

"Why, grandfather!" she cried, trembling.

"What's the matter, darling?" asked the old man, solicitously.

"Grandfather, will you tell me one thing? What does fudge mean?" the child inquired.

"Fudge! Bless the girl, what a question!"

"Am I a fudge, grandfather? Quick, please, and tell me."

"*You* a fudge, dearest! pray heaven not."

"Nor any of us, grandfather? Fudge is a bad thing, isn't it?"

"It isn't honesty, Sue, so it's bad. But who put such thoughts into your head?"

The sobbing child told the grandfather all. How she had broken—but against her will—her mother's commandment, and had discourse with a tramping tinker, who had libelled—God forgive him!—all mankind.

"A grave sin, Susan, if he did so," said the old man. "But, perhaps, he didn't rob you; we won't judge him harshly. Don't cry, pet. And the purse was of your own knitting? I should have liked that purse. I would have put all my earnings in that purse."

"Oh, the purse was nothing, she could make him another, and would set about it directly she got home; but the eighteen shillings——"

Her grandfather grew very mysterious, and nodded and winked with great pleasantry.

"Come, pet," he said, "you must be hungry after your journey, and I could eat a bit myself. Rabbit pie don't come every day; but it's our birthday, an't it, sweet? Here's many happy returns, Susy."

"The same to you, grandfather," said the child.

"No," he said, emphatically; "no, Susy."

"No, grandfather?"

No, Susy. I mean it. You needn't look so astonished. I am sixty-three."

"But you don't want to die, grandfather?"

"Heaven forbid, but to wait heaven's good time."

The pie was excellent, but Susan's appetite was spoilt by the affair of the purse. The grandfather's wasn't—not a whit. The old man had some secret to communicate; he was so mysterious and pleasant; he made minute inquiries about the tinker, bidding her describe his personal appearance; and being satisfied with her replies, he grew more mysterious than ever.

More mysterious! he became a riddle, and spoke in Sphinxian fashion, to his grandchild's great bewilderment. Her perplexity was at its height, when he told her, that, after all, there might be something in *fudge*.

"I don't go so far as the tinker," he said. "Thus, I don't think that you're a fudge, Susy. I don't think your mother is; nor your father; but I am. Yes, I am a fudge, very often, God help me."

"You, grandfather!

"Yes, O yes, so are many people that I know! But come, I mean to give myself a half holliday this afternoon, so put on your bonnet, and we'll take a walk through Croydon. Did you ever see the railway, Susy?"

"Very often, at New Cross," she said.

Proceeding to the station, they saw an engine with a long train of carriages after it, go tearing away towards London.

"There's no fudge in that, Susy," said the old man.

She looked in his face, in mute mistification, for she was completely puzzled by this *fudge*.

"There's no fudge there," the old man went on. "That's real, that is; a fact—God help us—as real as life, almost as great. Twelve miles in half an hour; and they could do it in fifteen minutes, they say. Where shall we be in fifty years, eh, Susy?"

Fifty years—and the speaker sixty-three!

"For it's only in its infancy now," he continued, "not out of its cradle, as we may say. And, thinking of that, what shall we be doing in a hundred years' time, eh, Susy?"

A hundred years! What an old woman she would be! Her grandfather was very strange to-day.

"And, O God! cried the old man, with devotionel enthusiasm, "in five hundred years, if we go on as we have begun, where shall we have got to? There won't be much fudge left then, I'm thinking. If the heart keep pace with the head there won't be any. In five hundred yeas!"

He spoke as if he would be alive to see it; and he might, perhaps, though not in the body.

"But come, child," he said, presently, awakening from a reverie into which he had fallen, "I have a little errand to do down yonder. An older man than I am, bless you. Older!—My father in years. John Properjohn. It will be *his* birthday next week, if he lives. But I don't think he will. I don't think he'll see ninety-nine. *He* don't like railroads now."

"Don't he!" said Susan, vacantly, for her thoughts were with the tinker.

"You see, my dear, he's old," continued her grandfather; "and old people have old world notions. He used to have a deal to do with horses; and, one time, drove the Brighton coach on this road."

"Ah," said Susan, "so he don't like railroads."

"He thought they had taken his living away," her relation went on. "But how could that be? He was bedridden years before the first railroad was heard of."

A short but brisk walk—for sixty-three was as nimble a pedestrian as twelve, every bit—brought them to John Properjohn's house. His daughter, a woman older by fifteen years than Susan's grandfather, met them on the threshold. In answer to his inquiry, she said he was much the same, only his eyesight was gone.

"Like enough, like enough," said the child's companion. "His eyes have done duty ninety-nine years, barring a week. But they will grow clearer," he added, "and will see—God help us!—*such* wonderful things."

"His eyes will!" cried the woman in derision.

"Things that we are in ignorance have never dreamt of," continued the other. "But not in this world."

The ninety-nine-years-old man was asleep upon the bed that he had not quitted for many winters: but at the noise made by their entering though they trod softly, he awoke, and recognised his friend by his footsteps.

"He's been anxious about *his* coming," whispered the daughter to Susan's relation. "I suppose we shall see him in a day or two."

"To-night, or in the morning, at the latest," replied the other. "The child here, my granddaughter, saw him on the road to-day, and talked with him. I came to tell you that."

"Ha!" said the woman, evidently relieved, "and he'll bring it safe, you think?"

"Safe!" echoed the grandfather. "Didn't he bring it safe before? I should have thought that you would have gone pawn for his honesty."

"Why, so I would," said the woman. "Father, here's Simon Buckwheat."

The old bedridden man made an effort to rouse himself.

"The tinker will be here to-night, or in the morning," she proceeded, placing her lips against her father's ear, and speaking very loud. "Simon's granddaughter saw him on the road."

"Neighbor, how is it with you?" queried Simon of the sick man.

The latter made a movement with his lips, but no sound issued from them.

"You see how it is with him," said the daughter. "He's been like that since yesterday."

"Ah!" said Simon, "'tis age, that's what it is. By the bye, Margaret, this is my birth-day, this is. I'm sixty-three."

"Many returns, and happy ones," said the woman.

"Thank'ee kindly." I hope so," answered Simon, to Susan's great astonishment.

For he had met the same wish with a negative, when she had fervently expressed it, about two hours before. But in the presence of ninety-nine, sixty-three had grown younger. She did not think of that. The old sick man again essayed to speak. Simon understood him, though no words were audible.

"You are going on before me," said Simon, interpreting aloud the old man's meaning. Yes, friend, that's in the course of nature. A bright journey. I often think of it."

The ninety-nine-years-old man nodded, and his face acquired a sudden lustre.

"A journey we must ALL take, thank God. Oh, thank God for that!" continued Simon. "Neighbor, how many things that are now dark will grow clear then, eh?"

The sick man nodded this time faster than before; and his lips moved again.

"You will soon know," interpreted Simon. "Yes, it's in the course of nature; the oldest first, always."

The sick man shook his head, but Simon perseveringly looked in another direction. He soon took leave of his friends, and returned home with the child.

The next morning, Susan heard voices below stairs while she was dressing herself, and on descending to the sitting-room she found her grandfather talking—yes, in the friendliest manner, too; and they were only waiting for her appearance to begin breakfast.

"What! my little fellow-traveller!" cried the tinker.

She was minded to ask him about her purse, but she did not. Of course, if he had taken it, it was in jest.

"I didn't know, when I talked with you yesterday, that you was a-coming to see my friend Simon here," continued the visitor, "or, may be, I should have given you a commission, though it's just the same, an't it, Simon?"

"Just," answered the grandfather. "If you had been two or three days later it wouldn't have troubled me; but you would have been welcomed yesterday at John Properjohn's. He's going fast. A bright journey—a bright journey."

"Ha!" ejaculated the tinker. "There's no *fudge* in that."

"No," said Simon, devoutly. Praise Heaven, that's real."

"I often think of it," remarked the tinker, "when I see the sun setting on a fine evening. It looks as if the gates were opened, and all the glory came streaming out."

"A change so great—so joyful," said Simon, "that—God pardon our ignorance—we do but but faintly estimate it."

Susan knew that they talked of death. The subject was properly familiar to her; for every Sunday, at chapel, the preaching dwelt upon the Great Translation: but *he* clothed it with terrors; Susan had turned away in affright from the picture he had drawn, and could not bear to think thereon. But she listened gladly now, and thought that her grandfather had better knowledge than the preacher. Perhaps—shall we say, assuredly—he had.

"To come to your own business," friend Simon," said the tinker, presently, "I got, as I said, twelve pounds for the coins, twelve golden sovereigns."

Oh! how pleasantly the grandfather winked at Susan.

"Are there any more of them, d'ye think?" queried the tinker.

"No,—I've had a good search," replied Simon. "I was pulling down a shelf in the great cupboard there, when I heard something chink like money. And sure enough, there were the coins—fifteen of them, bright gold guineas, of George the Second's time. It's an old house, and I suppose one of its tenants, that was dead and gone before I was born, hid them there for safety—that's how I take it to have been."

"Any how," observed the tinker, "I took them to London as you wished me, and sold them to a silversmith in Cheapside, that knew me when I was a boy, and did'nt think I had stolen them. And there," he added, "is the money."

He drew an old leathern purse from his pocket, and counted twelve sovereigns into Simon's hand. Oh! how pleasantly that grandfather winked at Susan. Yet not a word about *her* purse. Not a word.

"I'm off now to John Properjohn's with the quarter's pension I drew for him," said the tinker, rising. "That's a kind gentleman, who allows him twenty six pounds a year,—an't he, Simon?"

"That he is," replied Susan's grandfather, warmly. "*He* an't a fudge."

"That he an't," said the tinker, glancing at Susan. "If he would make it payable in Croydon, it might be better for old John and his daughter; but it doesn't much matter, that I know. I can receive it for them, I am down here regular once a month; I am trustworthy, I hope?"

"*I* hope so," exclaimed Simon, readily.

"Wouldn't steal a purse, or run away with twelve pounds, or with old John's pension, eh?"

"*I* should say not," cried the grandfather.

"No one suspects me, I hope?" the tinker went on, looking very hard at Susan. "Wouldn't I trounce them if I thought they did!"

Susan perceived that her grandfather had entrusted the tinker with her suspicions, and as the brow of that gentleman wore a severe expression, she shuddered in her shoes.

But it was all fudge. The tinker enjoyed it immensely, and would'nt have "trounced her" as he said, or have harmed a hair of her head, for all the purses in the universe.

He withdrew for the purpose of carrying to John Properjohn the quarter's pension, which a gentleman residing in London allowed the bedridden old man which he had been deputed to receive, as the sick man's daughter could not leave him in his long illness. *He* steal a purse! He, who, though a tramping tinker, was entrusted with such errands! How greatly, in thought, had Susan wronged him!

He soon returned with the intelligence that the old man had been recalled that morning. A tear started to the grandfather's eye, but he brushed it hastily away, and said that old John had gone on a bright journey—a bright journey. He and the tinker were both thoughtful after that, and not a word was spoken for a long time.

"*She* isn't much cast down" said the tinker, at last; "she's old herself, and, may be, looks to follow him soon."

"He will have five great grandchildren come up from the country to his funeral," observed Simon. "They always said they would; and one of them will bring a child,—*his* great-great grandchild. Well, well, it was a great age,—ninety-nine."

But the death of his aged friend caused him—Susan could see that—no little trouble. In the course of the morning, he made the frequent remark that he was a hale man himself, and had many years of hearty life in him—many years, please God. Oh, it was a bright journey that old John had taken, and some day—but Susan would be a woman grown then—he would be called to take it, when, like old John, he grew decrepid, and had feeble, blear eyes, and failing faculties.

After an hour or so, the tinker took his leave. He must be getting on his way, he said. But before he went, being quite serious, for he had been with Death, he deprecated the universal application of the Fudge theory.

"Fudge is oftener than you would think," he said to Susan, "at men's elbows. But he an't always. If he were, there would be no hope for this world; and there is now, decidedly. Beware of Fudge yourself; say what you mean, my child,—do what is upright and honest,—act as your conscience bids you. Have no acquaintance with Fudge."

He took his portable smelting apparatus, and quitted the house, the sooty, dirty, honorable nobleman that he was.

And not a word about Susan's purse, not a word. It could not have been the tinker who had taken it, even in sport. Eighteen shillings! It was a sad loss, considering their poverty; For Susan's parents, of course, were poor people. A very poor lady was her mother; a very poor gentleman her father. Eighteen shillings! honorably got too, by the toil of her father's hands.

It was not the worst, even that loss. She accompanied the tinker a mile upon his road, and on her return her grandfather told her that the twelve sovereigns that he had received from the tinker had also disappeared. The old man was evidently troubled. On the foundation of those twelve sovereigns, he had mentally erected a fine superstructure. His nodding and winking, and Spinxian demeanor, had reference to the twelve sovereigns. [Howitt's Journal. (To be continued.)

STORIES FOR CHILDREN.

THE WIND.

A child once said to his father, as it felt the play of the morning breeze through its waving ringlets, "Father, where does the wind come from?"

"From heaven," said the father.

"And where does it go to?"

"It goes back to heaven, again, my child, and again to earth returns. It is the breath of the Great Spirit of beneficence, from whom we receive all happiness and all joy. Changing seasons are ordained to make the earth happy and beautiful for us, and then we are breathed upon as is most conducive to our good. Have you not sometimes wished it would be always summer?"

"Yes, father."

"And at another time sighed that winter were not always?"

"Then you must see that the Ruler of the seasons knows better than yourself what is best for you, as your own wishes were inconsistent."

"Yes, father; I see now."

"The wind, my dear son—the far-roaming spirit of the wide universe—is ever near us and hovering o'er us. It kisses the sick man's temple, and the suffering invalid lifts up his eye in hope. It plays with the breathing of the sinless infant, and weaves smiles upon its dimpled cheek. It is the essence of life and breath, and you, my boy, are now inhaling it. You know you did not make it, yet you feel that it is necessary for your very life—that without it you would fall down and expire;—then, where does the wind come from, son?"

"From heaven, father."

"Yes, from heaven; and it comes to bless the earth. Were there no wind my son, this beautiful world would be a void and stagnant waste, and yon arched sky, now so magnificently adorned by the rising sun, would change to some wild and strange confusion."

"Does not the wind whisper, father?"

"Yes, child; you may learn to converse with it, and it shall tell you its errand to earth. Pause when the lonely airs are calling stilly music from leaf and bough in a summer even-tide, watch as the stars peep forth, and the wind shall whisper to your heart of heaven."

"Does the wind howl, father."

"Yes, boy; and then it tells the grandeur and the might of Omnipotence. If you have learned the joy in its balmy breathing, you must also know the great strength and glory of the wind. Is it not wonderful, my son? Even as this infant rivulet beneath us (upon which that dancing sunbeam has just alighted, piercing the leafy forest shade above) rolls on and on, miles, leagues, and far away, still swelling, rising, deepening, until at last it plunges into the vast desert of water that rolls around the globe, so can this gentle west wind, now so soft, rouse into louder voice, start into rage and terror, and fright the land and lash the ocean with the tornado's wild and shrieking anger!"

"It is wonderful, father!"

"And it is wise, my son; and we must believe so, though we may not understand why it is so. Yes; the wind, new sporting with the leaves around, may tear these rooted trees from the firm earth, drive them like feathers along the land, dash off the mountain cone, and whirl it into the vale, prostrate cities, and turn the course of seas! It is wonderful!"

"Wonderful, father!"

"Then, where does the wind come from, my son?"

"From heaven, father." [St. Louis Reveille.

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in the city. La lies and others who have been often incommoded by the immense crowd frequently collected in their heretofore limited accommodations, will now find ample room. And to make the establishment the more complete, they have, adjoining the Sales Room, on the second floor, a spacious and convenient Dressing Room, properly furnished for the purpose; an appendage which must be acceptable to ladies who frequent this store for the purpose of fitting small children.

THE SPRING AND SUMMER FASHIONS

are now established, and they have by far the largest and best assorted stock which they have ever had to offer, including some beautiful specimens of

CHILDRENS' SUITS,

ecenaly manufactured to order in New York.

The arrangement of the wholesale department is very complete, and dealers will find the assortment of

BOYS' CLOTHING

much larger than any other in the city; and what is an important consideration, the sizes are well assorted and the garments well shaped.

SHIRTS.

The manufacture and sale of the above article will be continued as usual, and dealers and others will always be sure of finding a large and general assortment.

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McR.S.E.M.D.
FEMALE PHYSICIAN.

HAVING entirely retired from travelling, informs her patients and the public generally that she may at all times be found at her residence,

NO. 40 CAMBRIDGE STREET,
Opposite Lynde street, Boston, Mass.

where she will attend to all diseases incident to the human frame, in men, women and children, EXCEPT THOSE ARISING FROM IMMORALITY.

MRS. MOTT has had great experience and success in her practice, which from her long location in Boston is too generally known to require further comment. Her remedies are entirely vegetable, and her method of treatment and curing, different from any other practitioner. She has many advantages over others, as she receives many of her

ROOTS, HERBS, GUMS, BALSAMS AND ESSENTIAL OILS,

from Europe, where they are raised and gathered expressly for her, and with which she is enabled to cure many diseases which have baffled the skill of some of the most talented and eminent physicians in the country. Persons residing at a distance from Boston, who cannot make it convenient to consult Mrs Mott personally, can do so by letter—(directed as above,) explaining their case fully, and receive her answer by return of mail.

MEDICINES forwarded in perfect safety, by the different expresses from Boston, to all parts of the United States.

☞ LETTERS must in all cases be post paid, and they will be promply attended to. 1y je19

☞ NO. 253 WASHINGTON STREET ☜

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English Gold Lever, Anchor Escapement, Lepines, of best Geneva manufacture, with Gold, Silver, and Enamelled Dials, extra Jewelled, &c., all of the finest quality, selected with care, and warranted.

Silver Watches, as above, all kinds.

Also, a large variety of Gold Chains, Slides, Swivels, Seals, Keys, &c.

☞ Particular attention paid to WATCH REPAIRING, in all its branches, which will at all times receive the best attention.

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Tea Kettles; Coffee, Tea, Sugar and Cream Pots; Pitchers; Salvers; Goblets; Cups; Tumblers; Castors; Butter Dishes; Napkin Rings; Tea Strainers; Mustard Cups; Salt Cellars; Table and Dessert Forks; Dessert Knives and Forks; Soup, Gravy, Cream and Sugar Ladles; Table, Dessert and Tea Spoons; Sugar Tongs; Salt and Mustard Spoons; Pudding, Fish and Butter Knives, etc.

Articles as above of ENGLISH STERLING SILVER.

Best Sheffield and Birmingham

PLATED WARE.

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GAS FIXTURES, CHANDELIERS, CANDELABRA, GIRANDOLES, CANDLESTICKS, &c.

Chandeliers for Gas and Oil, all sizes; Solar Lamps, all sizes and patterns, with plain and cut shades; Parlor Hanging, Reading, Pulpit, Brackett, Entry, Side and Hand Lamps; Hall and Entry Lanterns, with stained, cut, ground and plain Glass; Hanging, Table and Mantel Candelabra and Girandoles, from two to eight lights; also Candlesticks with or without cut glass drops; Gas Fixtures, all sizes and descriptions, for public buildings and private residences.

Lamp Glasses, cut and plain; Patent Candles and Lamp Wicks.

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BRITANNIA WARE,

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Tea Trays and Waiters, various styles, in sets and single, of all sizes, with Bread and Cheese Trays to match.

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Fine ivory handled sets of 51 and 53 pieces; do 29 pieces for Silver Forks; do Table and Dessert Knives, with and without Forks; do Carvers and Steels; Nut Picks, etc.—Horn handled sets; also Knives and Forks as above.

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COMMISSION MERCHANT;
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☞ Call and see. STORAGE.
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They have also published another Edition containing in addition to the Hymns embraced in supplementary pages, a SERVICE BOOK for the use of those Societies desiring to introduce this mode of worship.

Two separate editions will in future be issued—one with the text as heretofore, for use where this edition is used or desired, corresponding in all respects to the one now in use, with the addition above referred to, but on new type, and the other with the Service Book and Supplementary Hymns.

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